SEVENTY-FIVE YEARS IN THE MADURA MISSION.

A HISTORY OF THE MISSION IN SOUTH INDIA

UNDER THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, BOSTON, MASSACHUSETTS, U. S. A.

BY

JOHN S. CHANDLER.

"Rise, and measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple leave without, and measure it not."—*The Revelation of John.*

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To

Rev. Elnathan Ellsworth Strong, D.D.,

Twin Spirit with Rev. J. Rendall, one of the beautiful characters in this History,

Editorial Secretary, who has watched with sympathetic interest the larger missionary movement of which this History is a part,

Loving Friend who has inspired and cheered many a missionary guest in his hospitable home in Auburndale, Mass.,

THIS VOLUME IS AFFECTIONATELY DEDICATED.

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PREFACE.

THIS history has been prepared by request of the Madura Mission. It has been carried through under certain limitations, especially those of time, expense and material.

The time necessary for preparation, investigation, writing and publishing has had to come out of the multifarious duties of a missionary's busy life.

All expenses had to be kept within the limits of great moderation.

Materials are abundant, but of very uneven proportions. Certain periods, and certain phases of work are abundantly supplied, while others of equal or greater importance have very meagre materials from which to draw.

Effort has been made to group events in their relations and sequences in some due proportion to their importance. It has not been possible to apportion the illustrations according to merit or importance, some desirable ones being impossible to obtain, and others being too expensive. At the same time such as were available have been used to illustrate interesting persons and objects. For a few of these we are indebted to the kindness of friends.

Quotations from many writers scattered through 75 years cannot all be harmonised into a uniform spelling or use of words, especially names, for these have changed considerably during the years under review. For example the terms, "native" and "heathen," as applied to persons living in India, are not now applied as they used to be. It is not possible to give quotations of former times and omit such terms. While therefore the writer has not deleted them from the writings of others, he has avoided them as much as possible in the original portions of the book. It is fair to

remember that the sense in which they were formerly used did not have that note of personal disparagement which now attaches to them.

The parable of the "grain of mustard seed" has been exemplified in the growth herein depicted. It has been a steady growth without many large accessions or diminutions. The distribution of population in the district is not such as to afford much opportunity for mass movements. No one caste has any great preponderance in any one part of the field. Depressed classes are scattered throughout the district, each village or group of villages having its small group of menials; and they are so dependent on the upper classes that any concerted movement on the part of large numbers of them is almost impossible.

The Mission is under obligation to the American Tract Society for permission to use some of their grant towards the publication of this history.

The sources of the history, aside from a personal experience of 39 years, are to be found in the Minutes of the Mission for 75 years, its official correspondence for the same length of time, much private correspondence lying in its archives, the accounts in its treasury, various newspaper articles, diaries of individuals, and the following publications:

Mission Reports, 1836—1909.

Missionary Herald, 1834—1909.

History of the Missions of the A. B. C. F. M. in India, by Rufus Anderson, D.D., LL.D.

India and the Hindoos, by F. De W. Ward, D.D.

Memoir of the Rev. John Scudder, M.D., 36 years Missionary in India, by J. B. Waterbury, D.D.

India, ancient and modern, by David O. Allen, D.D.

Madura, by W. Francis, I.C.S.

A Gazetteer of Southern India, by Pharaoh & Co.

A Gazetteer of the World, Messrs. A. Fullarton & Co.

History of Indian and Eastern Architecture, by James Fergusson, D.C.L., F.R.S., M.R.A.S.

Census of India, Madras, 1901, by W. Francis, I.C.S.

Castes and Tribes of Southern India, by Edgar Thurston, C.I.E.

Reise in Ostindien, by R. Graul, D. TH.

The Famine Campaign in Southern India, by William Digby.

The Wakefield Colony by W. J. Chapman, PH. D.

The author is also greatly indebted to the Hon'ble Sir Harold Stuart, K.C.V.O., C.S.I., and to H. Dodwell, Esq., M.A., Curator, Madras Record Office, for access to the correspondence between Collector Blackburne and the Board of Revenue about the changes effected in Madura before 1846.

This history is issued in the hope that those who are interested to read its pages may find inspiration from the lives of the men and women who have made the history, and may realise the power and presence of God in raising up to the glory of His Name a Church built of living stones.

SEVENTY-FIVE YEARS IN THE

AMERICAN MADURA MISSION.

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FESTIVAL IN MADURA.

MADURA CITY.

SEVENTY-FIVE YEARS

IN THE

AMERICAN MADURA MISSION

Chapter I.

THE ENVIRONMENT.

"We have to do much of our reading by candle light," wrote Secretary Anderson of the American Board when the Madura Mission was only a year old, and he urged the missionaries to make their letters plain. It was indeed a time of candle light, and it was not always easy to read the handwriting of God until illuminated by the light of experience.

Rulers in 1834.

The District of Madura came finally into the hands of the British in 1801. It is an interesting coincidence to Americans that the survey and settlement of the district was commenced under the Governor-Generalship of the Marquis of Cornwallis, who had not long before relinquished his authority in America to George Washington. A further coincidence is the fact that the settlement of the district was carried to completion under the Earl of Minto, one of whose family appears again in the Viceregal chair when the Mission was seventy-five years old.

In 1834, when the American Madura Mission was started, Lord William Bentinck was Governor-General of India, and Sir Frederick Adam, Governor of Madras. That was the year of the annexation of Coorg, and both the Governor-General and the Governor spent much time on the Nilgiris in order to be near the scene of operations.

Madura City in 1834.

The Fort.

When Spaulding and the other missionaries first visited Madura town, they found it to be rectangular in outline with its sides presented to the cardinal points. Its fortifications, which were formerly extensive, were then much dilapidated ; but it was still defended by a fort, and surrounded by a broad ditch, and a double wall that originally had 72 bastions. Each side was about three-quarters of a mile in length, as described by Fullarton's Gazetteer :

The streets were narrow, irregular, and dirty, and the houses of the most miserable description. Large herds of cattle were often found within the precincts of the town, and mephitic miasmata were exhaled from the stagnant basins in the vicinity of the fort.

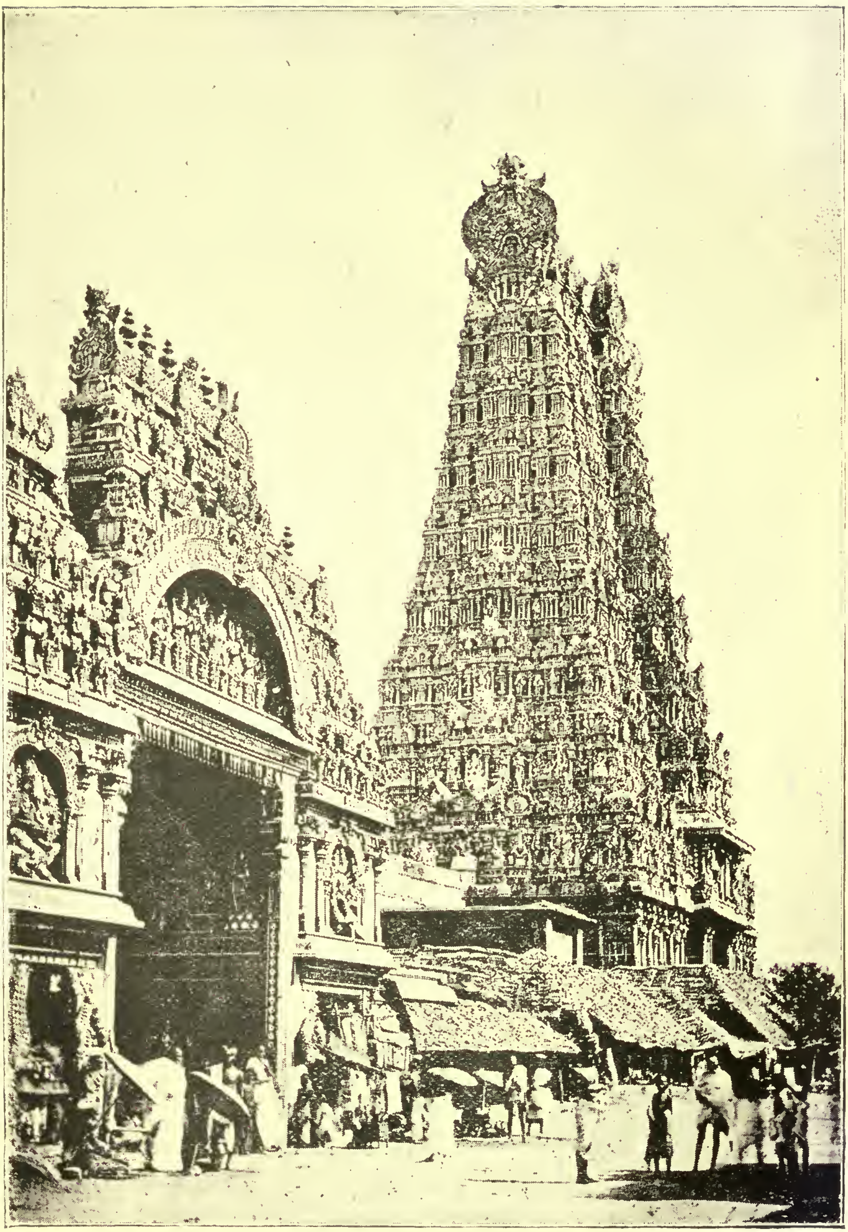
Another writer represented the houses as built mostly of mud, one story high, and covered with leaves or straw. There were some of much better construction, and a few really good dwellings, all of course in the oriental style. A very considerable piece of ground within the fort was occupied by a cocoanut tope. The adjacent country was well cultivated and populous, on the south and east were fields bounded by thick plantations of cocoanut trees, on all sides were avenues of banyan trees and altogether the view outside of the town was pleasing to the sight.

The Palace.

The southeast part of the fort was occupied by a cluster of buildings which were the remnant of the magnificent palace erected by Tirumala Nayakan in the 17th century. These were in a ruined state, having brick walls and arches. The portion still standing was used by the European magistrates for the administration of justice, and they had from time to time arrested the progress of ruin. The surviving portion was a block containing two oblong buildings running east and west *en echelon* and connected at one corner.

As Eckard entered by the more northern building, he found himself in a hall 135 feet long, half as wide, and 70 feet high, the roof being supported by heavy stone pillars with pointed

THE PALACE.



THE TEMPLE.

arches. This was the private audience hall, which at one time was the royal bedroom and later was used as a theatre. The entire pile bore to him a close and unexpected resemblance to Gothic architecture. Eckard's judgment was quite confirmed thirty years afterward by Ferguson, who declared that it possessed all the structural propriety and character of a Gothic building, and that if the Indians had persevered a little longer in this direction, they might have accomplished something that would have surpassed the works of their masters in this form of art.

The other building was constructed around an open courtyard 252 feet long by 151 feet wide, and consisted of roofed arcades and porticoes supported by pillars of stone and mortar, some of which were 55 feet high. The western side was an arcaded octagon covered by a dome 60 feet in diameter and 73 feet high. This was called the Celestial Pavilion and was the public audience hall. Other domes formed a part of the terraced roof. As Eckard climbed to the top by a "narrow, winding, broken, brick stairway" he found galleries or corridors leading along the inside wall of the domes from one part of the roof to another. This is what he saw :

From the elevation, there is a fine view of the city and country. Instead of the dirty houses of Madura, there seems to be a great grove of trees with dwellings interspersed. These trees grow in the inner courts and are not visible from the streets below on the outside. They are so numerous as to give a verdant character to the whole city.

The whole was surrounded by great walls, which threatened to collapse. They were 40 feet high, 900 feet long on the east and west and 660 on the north and south.

The Temple.

In the centre of the town was the great Siva temple, much of whose magnificence dated from the time of the same Tirumala Nayakan. And yet this king built his civic buildings in an absolutely different style of architecture from his religious edifices. Ferguson thus presentsthe contrast :

The civil buildings are all in what we would call a pointed-arched Moorish style—picturesque in effect, and using the arch everywhere and

for every purpose. In the temples the arch is never used as an architectural feature. They consist almost invariably of the four following parts :—

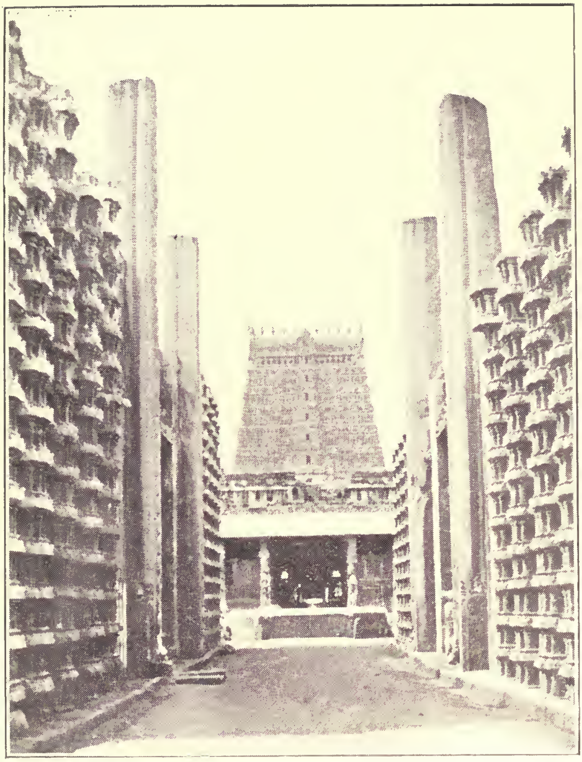
1. The cell in which the image of the god, or his emblem, is placed. It is always square, and surmounted by a pyramidal roof of one or more storeys.
2. The porches which cover and precede the door leading to the cell.
3. Gate pyramids, which are the principal features in the quadrangular enclosures that always surround the cell.
4. Pillared halls, used for various purposes.

The Madura temple has two cells, one for the god, and one for the goddess, each surmounted by a pyramidal roof of plated gold. On all sides are stone porches and pillared halls of great variety, filled with elaborate and grotesque carvings and sculptures. The outer walls, 25 feet high, surround a space 830 by 730, and are surmounted by four lofty gate pyramids, each ten stories high. The greatest pillared hall was built by Tirumala outside the wall as a summer retreat for the god. It was 333 feet long and 105 feet wide, and took 22 years to build.

The temple is nominally Saivite, but the presiding goddess is represented as the sister of Vishnu, and in the temple worship Vaishnavites mingle with Saivites, and the temple has great influence among all classes throughout the district. Dravidian and Aryan cults are blended in many of the other temples, and there is much demon worship ; in many of them bloody sacrifices are offered.

The Teppakulam (*Raft Tank*).

When Tirumala was excavating the clay to make bricks for his palace a mile and a half to the east, it is said that he uncovered a huge stone image and concluded that the site was holy ground. He therefore constructed in that spot the largest temple reservoir in South India, and built in the centre of it a square island having a tower in the middle and small stone porches at the corners. The whole measures about 1,000 feet on each side.



RAYA KOPURAM.

THE TEPPAKULAM

Every January or February a raft is constructed on this reservoir, and the god and goddess of the great temple are brought to enjoy the coolness of the island gardens and have a float around on the placid water. This excursion on a raft gives to the reservoir the name teppakulam. Meantime Ganesh, the great "belly god" whose discovery caused the tank to be built, receives his daily worshippers opposite the inner entrance from the goddess's cell toward that of the god.

It is said that Tirumala intended to make the temple and palace enclosures each equal to the area of the teppakulam, and the foundation of a new tower outside of the present temple precincts, as well as the outlines of the palace ruins, make it credible that he actually did so. Some thirty or forty years after these early missionaries first saw and described these great buildings the temple worshippers erected the largest and finest group of sculpture in the temple, and Government restored the great block of the palace, but the teppakulam remains as it was then described, a thing of beauty and a place of rest.

Political Divisions and Towns.

Madura district was then divided up into 27 taluks, of which the greater number were in the large eastern zemindaries, Ramnad and Sivaganga. The district contained about 1,307,000 people, of whom 18,000 were Roman Catholics. Madura city had 30,000 and the near villages 20,000 more, so there were about 50,000 people in and near the city. In 1837 there were 35,400 people in the fort; in 1854, after the fort had been razed, the city contained 43,000.

The area of the district was nearly one hundred miles square. The larger towns and villages were: Ramnad and Sivaganga with 10,000 each, Periakulam with 8,000, Dindigul with 7,000, Tirupuvanam with 5,000, and Tirumangalam with more than 4,000.

Sivaganga had recently been settled, as it was about this time that the Zemindar made it his permanent residence for

the sake of the hunting ground in the vicinity. The Sivaganga palace was conspicuous for its many costly and tasteful edifices. The two gates to the inner and outer walls were said to surpass in elegance any structures of the kind in this part of India.

Opposite the Ramnad coast was the low island of Rameswaram entirely dedicated to the purposes of religion. Its inhabitants numbered about 5,000 and were chiefly priests; no plough was allowed to break its soil, and no animal, wild or tame, to be killed within its boundaries.

At the other—the western border of the district—the Kombai Zemindar was one of the leaders among the petty zemindars of the district. He paid Government an annual tax of Rs. 14,000; under his control were four large Hindu temples and many smaller ones. 50,000 souls were dependent on him as his tenants.

Troops were stationed in Madura until about the year 1845, and in Dindigul until 1860. In 1859 White wrote about Dindigul:

> The Recruiting Depôt has been removed from Dindigul. During the past 9 months about 1,800 have been enlisted here, a part of whom have been from time to time sent away. A few weeks ago the last 768 were sent to Trichinopoly. These with their families and the officers and servants have lessened our town some two thousand. There are 40 now left under the command of Ensign Stoton.

With the departure of the troops in 1860 the fortifications on the rock were dismantled. The walls were left standing, but 47 guns were declared unserviceable, and thrown down the rock. Those that were not broken by the fall were made useless by powder. One was found in a blacksmith's shop, and that was taken and broken. Any one was permitted to purchase pieces of cannon at one rupee per 200 weight.

Character and Occupations of the People.

The great majority of the people were Tamils, of whom there were 6,000,000 occupying the southern part of the Presidency south of a line from Madras to Cannanore. The most numerous castes in Madura city were the

Saurashtras from Gujerat, Vellalas, Naidus from the Telugu country, and Shanas from the south. Brahmans were, as always, prominent and their influence was out of proportion to their numbers. There were 5,000 or 6,000 Muhamadans.

In the district there were also large communities of Maravans and Kallans, as well as of Paraians and Pallans, depressed classes. The Pallans were practically agricultural slaves.

Most of the population were illiterate, and there was much superstition. Cock-fighting was a common amusement, it being held regularly on Sundays and continued on successive days. The people were of a peaceful disposition. There were no insurrections among them, nor outbursts of fanaticism ; though in 1855 they robbed and plundered the rice bazaars, because the price had been raised, and for a day or two sepoys were brought in to patrol the streets.

The chief occupation of the people has always been agriculture and the tending of flocks and herds. All descriptions of soil exist. The industries employing the largest number of hands were weaving and dyeing. Gold thread, fine muslins and cotton cloths of great durability were the chief articles of manufacture. Pottery also flourished. In 1859 dyes and pottery were prominent in an exhibition in Madura. Coffee was introduced on the Sirumalais in 1845 and on the Lower Palnis the next year by M. de Fondclair. Cigar-making was first started on a large scale in 1850. Palmyra jaggery, turmeric, oilseeds, butter oil, castor oil, dye roots, saltfish, and piece-goods were exported.

Flocks and herds were reared, and elephants, tigers, leopards, bison, bear, antelopes, deer and wild boar roamed over the uncultivated tracts. Gray monkeys have always been plentiful on the plains, and black monkeys on the mountains. The former were numerous in Madura city until after Blackburne's time. He had planned to transport them, and one of his successors actually did so.

The Exhibition of 1859 was the third of a series held by the Government to encourage cultivators. It was held in a large pavilion erected in a cocoanut tope, with the trees as pillars and the roof of braided cocoanut leaves. It was not entirely appreciated by the people, according to a contemporary writer :

Why the Government should offer 100 rupees as a prize for the best horse, or the best cotton ; 50 rupees for the best cow or pair of cattle, or specimen of sugar ; 25 rupees for the best wool, plow, &c. ; 20 for cocoanut oil, wheat and barley ; and 10 each for ever so many kinds of native grains, is to them very mysterious ; and they imagine it is some scheme by which ultimately their taxes will be increased.

The same writer, Burnell, added that in many cases those obtained prizes that were not cultivators at all. One youth, educated in science and art, who was earning Rs. 12 a month, obtained various prizes to the amount of Rs. 200. Altogether the sum offered in prizes was Rs. 3,700.

The American Civil War, by shutting off the supplies of American cotton, greatly stimulated the production of cotton in this part of India. Of this Washburn wrote in 1864 :

Owing to the war in America and the great increase in the price of cotton a vast amount of labour has been diverted from the culture of bread-stuffs. This with the great influx of money into India has nearly doubled the cost of living. The Mission during the previous year made representation of these facts to the Prudential Committee, and by their action 15 per cent. was added to the salary of the missionaries, and $7\frac{1}{2}$ per cent. to that of the native helpers.

Modes of Travel by Land and Sea.

In those early days carts were the chief conveyance for those who could afford any, and palanquins were used by the more wealthy. Each palanquin required twelve bearers, a torch bearer, and a cooly ; and the bearers would travel all the way from Madras at the rate of twenty miles a day. The road from Madras to Madura led through Trichinopoly and Melur. For this journey one party of four palanquins spent Rs. 350, or Rs. 87-8 per palanquin. Another party of three missionaries and their wives required four palanquins, two horses and sixty men, and were more than two weeks between Madras and Madura, a distance of about 300 miles. In 1860 it was still an expensive business to get to Madras

from Madura for embarkation for England *viâ* the Cape. A party of nine, seven being children, left Madura on the 19th November and reached Madras on the 4th December. The following was their bill of expenses :

	Rs.	A.
Pair of oxen and 5 carts (all the way)	69	12
Special oxen the first stage	7	4
Conveyances in Madras	43	0
Lantern man and candles	9	10
2 servants, including batta and return	28	6
Provisions on the journey	46	0
Boat hire	4	0
Rs.	208	0

The expense at the present time would be about half that sum.

The railway was first opened in 1875. Four months was an ordinary period for the voyage from Boston to Madras. The ships were those of the Tudor Ice Company, bringing ice from Lake Wenham in Massachusetts to India. Herrick, Rendall, Webb, and their wives were 135 days from Boston to Madras ; and the only land they sighted during their voyage was the little island of Trinidad off the coast of South America. Even as late as 1854 Tracy and Little and their families suffered such hardship on their voyage that Little was prostrated, and had to spend some time in Madras before he could journey to Madura.

Capron thus describes the landing at Madras :

The situation of Madras is most unfortunate for the purposes of commerce, there being no harbour, but only a roadstead open to every wind except from the west. The only safety for vessels in case of a gale is to put out to sea ; but every few years the vessels in port are taken at unawares by a cyclone, and the wrecks are piled up on the shore. The usual anchorage is from three-fourths of a mile to two miles from the shore.

To new-comers that first shudder and then retreat cabinward, as the almost naked boatmen come up over the sides of the vessel, are followed by a hasty gathering up of baggage, and then adieus to the ship. The boat is spacious enough to carry both passengers and baggage, with room to spare ; and though of loose construction, is well fitted for the perilous duty of passing the surf, in which no ordinary boat could live. The boatmen sit upon high and narrow benches, and handle clumsy oars, the oar of the steersman being only less clumsy than the rest. But there is no clumsiness of management. The men are on the alert, and the boat is kept steadily headed to the shore. Now more rapid rowing, now a

slackening. Wave after wave passes, curls and breaks into surf, and dashes upon the shore, till at the golden moment, when the boat rides the summit of a favourable wave, the oars are dipped to a last effort, and the boat is carried swiftly to land. Before another wave follows, two or three of the rowers have jumped into the water, and are steadying the boat, which is then quickly drawn forward out of the reach of harm, and passengers are lifted out upon the beach.

In October 1854 a small steam frigate was sailing between Aden and Bombay, and taking ten or twelve days for the trip. On one voyage at least it was so crowded that all the men had to take deck passage. Forty of the passengers were in the doctor's hands, and there was a consensus of opinion that this route, which was called the "overland," was no proper route for invalids or persons of delicate constitution. Some, indeed, refused to make that deck passage and sailed for Bombay *viâ* Galle in Ceylon, arriving 18 days late. They declared that for everything but time the Cape route was preferable.

Harrowing Experiences.

The sailing vessels of those days were not very reliable, as was illustrated by Steele's voyage for his health in 1838. He first tried Madras, then was ordered to Singapore. One of the party wrote :

The passage to Penang was a long one, being 17 days. Here we remained four days, and then reembarked for Singapore. On our passage down we remained at Malacca one day. On the 29th of May we landed at Singapore. Being anxious to return home before the setting in of the southeast monsoon, we left Singapore on the morning of July 2nd per Penang, hoping to obtain a passage from thence to Colombo or Madras. We remained at Penang until the morning of August 17th, when we were permitted to set sail for Colombo. We arrived at Sawony on Sumatra on Wednesday August 29th and remained here and all along shore, occasionally making an unsuccessful attempt to put to sea until the 15th September, and then we were obliged from the inclemency of the weather to put back to Penang, after having been out from August 17th to September 26th.

On the morning of October 1st we took passage in the good brig *Louisa*, and after a memorable tedious passage of six weeks we were, by kind Providence, permitted to land at Colombo on the morning of November 15th. We stayed but 5 days at Colombo, and finding that a passage could not be obtained by water, we proceeded to Jaffna by land and arrived in Jaffna on the 25th. Here we remained a few days busily engaged in preparing to leave for our Madura home. At Madura we were blessed with meeting our friends once again in the flesh, with the health of our Bro. Steele much improved and the welcome greetings of friends and associates.

As late as 1864 missionaries were sent by sailing ships. In January of that year Mr. and Mrs. Chandler and four children started from Boston in an ice ship, and on the third day ran into a terrific storm that tore open the bow and compelled them to return. It was necessary to keep the rent bow before the wind and therefore took 11 days to retrace the course sailed over in three. As they approached Boston Harbor rejoicing in their deliverance, the ship struck upon Nantucket Shoal and nearly went to pieces. Providentially nothing but the lading had to be sacrificed, and all got off with their lives. Those were not the days of the "wireless," nor even of the telephone, and when Chandler suddenly appeared at the missionary rooms some who had bidden him and his family farewell a fortnight before turned pale, as if they had seen his ghost.

The Suez Canal and Atlantic Cable.

It was not until 1869 that the Suez Canal was opened. Of the first party to come to the Mission that way Washburn wrote in the mission record of that year :

> Brother Tracy returned by the overland route, the Suez Canal, reaching Madura, after a considerable detention at Colombo, on July 30th. His voyage was a pleasant but long one, he being the first of our missionaries to come through the new route of travel, opened in November 1869 to the commerce of the world.

In 1853 Colonel Cotton was urging the Government to cut a ship canal through the Pamban Channel.

The Atlantic Cable was successfully completed on Aug. 5th, 1858, and was duly appreciated by the missionaries. Chandler was on the mountains and Noyes at the foot in Periakulam, when Collector Hathaway brought the news to them both. Thereupon Chandler entered in the circulating "tapal" book :

> The Atlantic Telegraph Cable has been successfully laid ! The Queen and President Buchanan are talking of peace on earth and goodwill to men. What a triumph for civilisation and Christianity ! This news reached Koday Karnal on September 1st, 1858.

Two days later Noyes received the tapal book and made the following entry :

> This item of news seems to have produced quite a sensation up there on the hills, something like a sky rocket making a tremendous racket away up there in the upper regions.

Values.

Values in those days were different from what they are now. A pound sterling was worth Rs. 10, though British sovereigns were not then current. An American dollar was worth Rs. 2, and postage to America cost from 27 to 30 cents per letter. It was the day of daguerreotypes, and when a shipment was wrecked in a gale off the Cape four daguerreotypes were bought up for two pounds sterling and forwarded to Madura. A parcel from Madura to Rajahmundry had to be sent by land to Tondi, and then on by sea.

Clocks must have been rare in 1834, for we find the following order sent to the treasurer of the American Board in December of that month :

> Time-piece or clock. A wooden one if Mr. Winslow should think it would answer for the climate. If not, a brass one, provided it does not cost more than Twenty-five Dolls. ($25). It should be very carefully packed. I care not how plain it is. I want one which strikes the hours.

Spaulding's Trips to Madura in 1834 and 1840.

When Spaulding and Hoisington travelled from Jaffna to Madura in 1834 their boat was blown out of its course by a strong wind, and they were obliged to walk 70 miles in the sun by daylight with no rest-house to stop in at night. For, as Spaulding wrote, "the roads through the land were mostly such as nature had made and the people from ancient times had travelled." Six years later he came and found good roads, rest-houses, and conveyances. He wrote :

> On my present tour, when I arrived at Tondi with Mrs. Spaulding, the first improvement I noticed was a very pleasant and convenient bungalow built by the Collector, Mr. Blackburne, which we were allowed to occupy and where we spent the Sabbath. Early on Monday morning we left for Sivaganga. My attention was again called to improvements by the Government. An excellent road with good hedges is almost finished from Tondi to the town of Madura, on each side of which young trees are set out so near each other (say 10 feet apart) that in three or four years they will form quite a cool and refreshing shade for travellers—a privilege to man and beast which no one can appreciate who has not been in a burning midday sun on the plains of India. Another improvement since my former visit is the repair of tanks from which the cultivated lands are irrigated. These are formed in the gently sloping surface by a large mound of earth thrown up so as to form a bason from two to six miles in length, which is generally filled by the rains from the hills or by a stream of water turned out from the river. Within six years these two sources of profit (very good roads and good tanks) have been greatly increased, so that the revenue in some parts is more than doubled.

Improvements in the City by Blackburne.

In Blackburne's time convicts were used on public works. They were employed on the Pamban Channel. In Madura they were expected to keep the roads in repair for 5 miles around the jail.

In 1840, stimulated by the prevalence of cholera in 1837 and the continued bad state of the town, Blackburne had proposed to make 6 great openings in the walls of Madura by means of convicts to be afforded by the "Criminal Judge." The Government approved, but the work was only partially carried out.

As Collector he was drawing a revenue from the cultivation of the ditch.

In 1842 he made a better start, which he thus reported to the Board of Revenue:

During the last month I marked off a piece of the Glacis particularly convenient for silk weavers; and after publication of rules by which they are bound to abide, which provide for the lowering of the Glacis, the filling up of the Ditch, the reservation of the stone facing for Government, and the building of their houses of uniform fronts and material, with tiled roofs, I put it up to outcry in convenient lots, restricting, however, the sale to this class of men alone, and saddling the ground with a quit rent equalling the average of the high taxed Nunjeh lands.

The lots offered were 60 feet by 40 feet. The Government granted Rs. 1,000 for the purchase of ground within the fort in unfrequented places for compensation for those who "relinquished their habitations where too much thronged." There was great interest, and much excitement, and even bitter opposition.

The Board of Revenue reported to Government in 1844:

There are 50 houses and shops already erected, 114 in progress, and 57 of which the foundations are laid, are about to be so. Extensive squares of bazaars are intended to be built at four of the ancient entrances to the Fort, and one is in progress. Three large tiled squares have been erected for the accommodation of travelling carts and bullocks, and a church for the American Mission is in progress.

The increased breadth of the main street from the Dindigul gate within the old town is also stated to have been obtained by the sacrifice of many good houses without commensurate advantages.

Blackburne's plan, which was carried out in its larger features, was to work from the temple as a centre and open up 5 main concentric streets, the first surrounding the temple, and the last enclosing the whole town after the disappearance of the Fort.

The first 3 streets were partially ready to hand, having from ancient times received each the name of the month in which the gods were carried through it in procession. Buildings were resting on the walls of the "Pagoda" and encroachments were blocking streets, where they had not already suppressed them; and attempts to remove the encroachments were bitterly opposed.

The 5 concentric streets were, however, sucessfully cleared. The first three kept the names of the months. Sittirai, the street adjoining the temple, was 1,284 yards long in its four segments; Avani, the 2nd concentric was 1,879 yards long; and Masi, the 3rd was 3,727 yards long. The 4th and 5th concentrics were constructed just within and without the site of the Glacis.

The 4th was named Marrett after an assistant surveyor. The fact that its length was 5,636 yards, and the length of the ditch 5,670 yards, shows that Marrett street coincided very closely with the line of the ditch. Blackburne in his final report to the Board of Revenue in 1846 thus referred to prominent features of the eastern segment:

> Open space in front of the old palace, by which it would be easy with some expense to make a handsome entrance to the courts of justice; the handsome American Protestant Church; the large double market; the open space for a grain market.

The north segment was the Agraharam, the Brahman quarter. Western Marrett ran to the single market house and civil hospital, which were separated by the wide entrance into the town from the Dindigul road.

The 5th concentric was called the "Veli Vidhi," Outside Street. It was nearly 6,000 yards long, and the Eastern segment is thus referred to in Blackburne's report:

> Running from guard house No. 7 to guard house No. 2 on the Trichinopoly entrance of the town for 1,460 yards, it is entirely built upon its western

face; whilst on its eastern one it has the enclosure of the handsome Roman Catholic Church, compound enclosures of two American Gentlemen, and regular line of weaver's lofty houses.

The lofty enclosure walls of the palace, together with foundations, and a very dangerous portion of the palace itself were entirely removed. In 1840 Blackburne reported that land had become Rs. $3\frac{1}{2}$ a foot. He further said:

> Could the ramparts be entirely demolished and the ditch filled up to three-fourths, the ground might be given on sale by Government, and a handsome Boulevard formed.

But this was not done. In 1844 he wrote to Muzzy:

> A sale of levelled ditch and rampart for Moodaliars and such castes is now about to take place at the north-west corner of the Fort.
>
> I am afraid I cannot consent to your raising the room at the north gate street higher than your neighbour's. If I break the rule for you, I cannot help but break it for others. There are various places where I was anxious to get upstairs buildings and one within a stone's throw of yours.

His many improvements were not appreciated at first by the people, or the Government either, and he was for a time suspended. April 11th, 1843 he wrote:

> Matters must come to a crisis here in ten days; so whether another Collector be sent or I restored I think it will be advantageous for you to delay marking off your boundaries in the glacis.

He was restored, and in 1847 left for England bearing the name of "efficient Collector" and friend of the people. It was in his time, in 1842, that the Government opened the civil hospital.

The East India Company.

Its Connection with Temples and Mosques.

Collector Blackburne's action in razing the walls of Madura in 1841 coincided with that of the East India Company in dissolving its connection with the temples and mosques of India and their endowments. The law to that effect was passed in 1840 after the disclosure in London that in the Madras Presidency alone Government had under its care and patronage 8,292 Hindu temples, to which it annually paid £ 80,000; and that it had accumulated from the excess of

endowment revenues over temple expenses £120,000. Of this accumulation £80,000 was given to promote education, and the remaining £40,000 to various charitable objects. Dr. Allen, the author of this statement, declared that he had seen Brahmans in a time of drought spend a part of each day in prayers and ceremonies before their idols to procure rain, and at the end of the drought make up their account for these idolatrous services, and obtain payment for them at the English magistrate's office.

It took several years to set the new regulations in operation, and in 1843 there was great excitement in Madura over the coincidence of the razing of the walls of the city with the Government's relinquishment of the care of the temples. They feared that with the walls their religion was about to fall. In one of the villages a *tambiran*, a celibate monk, announced to the people :

> The Government, who supported our Brahmans, and appointed and paid our dancing girls, and made presents to the gods, and gave money that mantrams (incantations) might be said for rain, and repaired and took care of our temples, and have been the supporters of our religion, will now have nothing to do with it.

Superstition.

Hook-Swinging.

Hook-swinging was prevalent in the first half of the 19th century. In 1856 the Collector forbade it, but it was revived and stopped two or three times after that. In 1868 it was publicly revived with the consent of Government, and in many places "was celebrated by great festivals and vast crowds of spectators."

It so happened, however, that in that same year the Governor of Madras, Lord Napier of Merchistoun, visited Madura, where he met the missionaries and helpers at their annual meeting. Chandler secured the knife and hooks used in the swinging of one of the men and showed them to His Excellency. This led to the suppression of the practice for the time. The last time it was publicly revived in the district was in the years 1891-2.

HOOK SWINGING.

Sacrifices in Connection with Building Operations.

Superstitious ideas about human sacrifices being necessary for the completion of large buildings have caused fear and excitement more than once during the last 75 years. In 1842, when Lawrence was erecting the chapel in Dindigul, he experienced it and thus wrote :

> To-day the larger beams in the chapel have been put up. After the workmen had closed their day's work, they brought two rams which they had kept tied up all day and said that since no man's blood had been spilled, they must as a thankoffering spill some of the blood of the sheep.
>
> They brought one within the walls of the building, and were going to cut off its ear. I said, 'No, it must not be allowed.' They at once took it out ; but in a few moments I heard the blows of the mallet on the chisel by which the ear was severed from the head. The ear I found next morning inside of the building. No reasoning, no persuasion, no ridicule, can conquer their invincible prejudices.

While the buildings at Pasumalai were in process of erection such excitement showed itself. Early in 1846 Tracy dug up some cists in his compound. At the same time a "missionary" of a Madras society for the propagation of Hinduism spent two months in Madura, circulating tracts published by his society and preaching twice every Sabbath in the great temple, sometimes to large audiences. His sermons consisted largely of ridicule of Christianity and Christians, especially missionaries, and of deistical objections to the Bible gathered from Thomas Paine. Forthwith a report was spread that the missionaries at the Seminary in Pasumalai had secretly caught and sacrificed thirteen men for the purpose of finding buried treasure, and that with four more victims they would succeed.

The missionaries wondered, not at the invention of such a report, but at the rapidity with which it spread, and at the credulity of the people both in the city and country. Far and near it seemed to be the subject of general conversation, and even travel ceased in that direction, until Collector Blackburne, alarmed at its prevalence, made public proclamation that any one found guilty of uttering such things

against the missionaries without proving their truth should be called to account and punished. This excitement lasted for months, for in September the Collector wrote to Cherry:

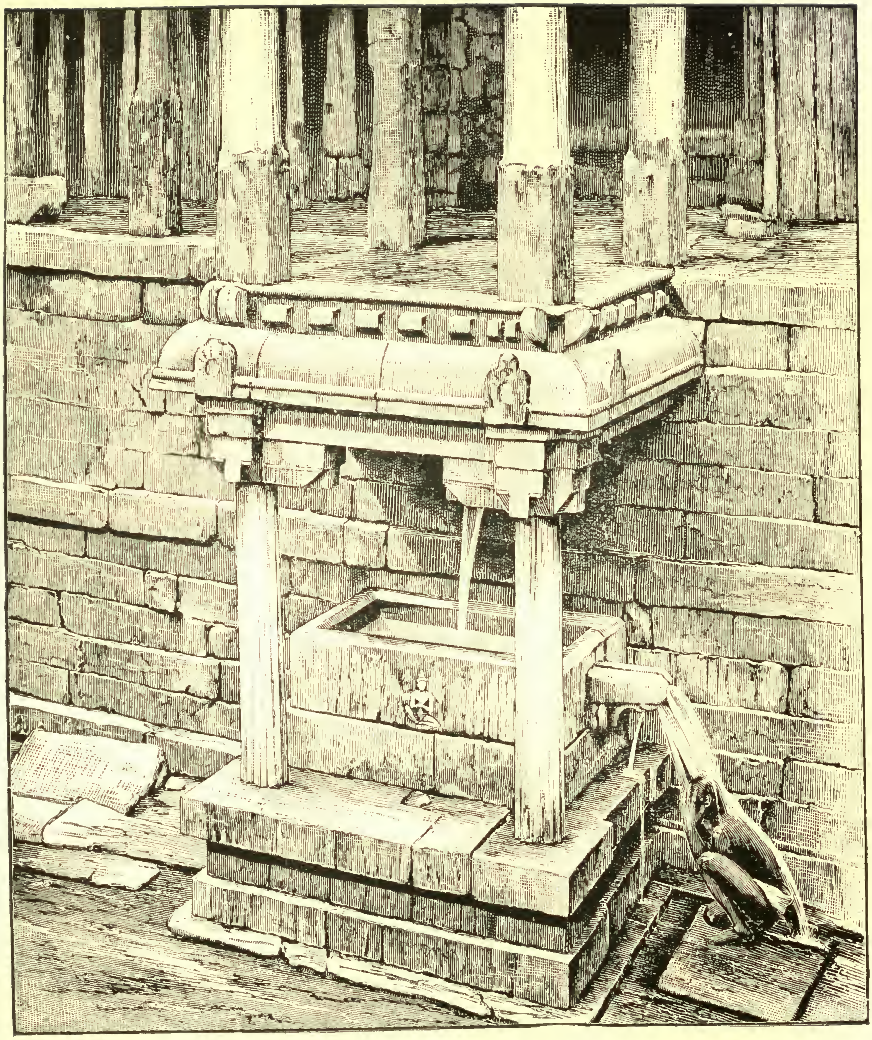
> You cannot, I suppose, be ignorant of the atrocious falsehoods debited against your people, and silly as atrocious, the most impossible of which is that 7 or 8 of your people stand at the gate of the new building at Pasumalai, and question all passengers. This has been a subject of anxiety to me 4 or 5 days.
>
> The only way that occurs to me, to restore confidence and to relieve your Mission from the present odious stories that are spreading and gaining strength, is to put one of my peons on guard at the gate for a time; but it is a measure I cannot think of without Mr. Tracy's full consent. I prefer sending this through you, as he may not have heard the rumours so rife here, and may be in astonishment at my communication.

Exorcism of Devils.

When the moon is in the 25th mansion and the month of dreams (usually September) has come, the women of Madura become the prey of disembodied evil spirits who linger near the scene of their earthly woes. The women then flock to the temple where professional exorcists proceed to drive out the devils. Miss Swift has thus described the scene:

> Why a demon should desire to return to earth in the form of a hapless woman must even remain a mystery.
>
> The heavy sky hangs close all day, and as the shadows lengthen, the mutter of the drum, and the long-drawn cries of the pipe fill the sultry air with weird wails as of despairing souls. The gods look down with stony faces upon the sorrows of their followers. The cavernous temple halls give back but creeping shadows for every flash of torch and smoking lamp. The madness of hell is here as the surging crowd sways about the woman possessed of demons. The clash of cymbal and the blast of trumpet cannot drown the roar of human voices, but a woman's piercing shriek rises high above it. The margosa branch is laid across her bare shoulders, and the demon within her conjured to whirl her about until the long black hair lies level on the air. The perfume of the sacred incense mingles with the black smoke of flaring torch in sickening waves. Potent charms pass from hand to hand, while the wild song of the men tells out the tale that five demons possess the frail body of the shrieking woman in the midst.
>
> At last she begins to whirl, and as she sits on the stone floor she is swayed about in unbroken circle as by some demon power. The heavy mass of black hair sweeps the ground, until, as faster and faster she is thrown about, it lies its straight length from the whirling head. But the demons will not speak, and the branch falls with a sharp hiss upon quivering shoulders while she whirls on, and on, and on—yes, for ten black nights of madness and of hell. Then the gods awake, and the triumphant demons flee away—not cast out, but awaiting the return of the moon when the gods shall dream again, and the cries of tortured women fill the air.

Every now and then some idol is uncovered and the site is supposed to have magic power to release demon possession,



ALAGAR SPRING.

Or a tomb of some man of village fame is supposed to have a sudden influx of such power, and then for a time people flock there, where they find the exorcising priest ready to receive their offerings and drive out their demons. One such instance occurred ten miles out of Madura. It was visited every Friday by excited crowds of possessed women and their friends, and as often was repeated the scene of the whirling heads, the flying hair, the wild cries and shouts.

Twelve miles from Madura are the famous fort and temple of the god Alagar, this temple attracts great crowds of people of the middle classes to its annual festival in July or August, when the god is drawn around in his car, and here, too, come the women suffering from demon possession. Sometimes the final act in the ceremony consists of the woman's starting to run toward some tree ; the men run after her and nail a lock of her hair to the tree and cut it off, thereby effecting her release from the evil spirit.

A gentleman from Chicago on witnessing the ceremony as performed by exorcists at this festival declared that he had never seen anything so like perdition.

Near this temple a beautiful little stream of water pours out from the mountain side into a stone cistern where the worshippers go for their cleansing, and during the three days of the festival, it is crowded with a struggling mass of human bodies reaching out after the pure, living water.

Influence of a Dindigul Astrologer.

The deep-seated superstition of the people has manifested itself in very recent years. In the early part of 1902 the people were in a turmoil of excitement over the predictions of an earthquake for August 30th or 31st by a Dindigul astrologer. This man had before declared that Queen Victoria would reign until 1913. After the failure of that attempt to read the stars, he tried again and prophesied that between the 25th and 29th June of 1902 the King would have carbuncles and boils. When it turned out that the King actually had

something during those dates, so as to be unable to have the Coronation, then the astrologer's fortune was made, and the whole Hindu community were filled with astonishment at his ability to read the future. From this giddy height of adoration he set forth to conquer again, and the result was the prediction of an earthquake for the end of the month of August that should be felt from Cape Comorin to the Himalayas.

The people were thoroughly agitated, those who had lent money tried to get it back lest their debtors should be swallowed up, those who could borrow did so in the hope that they would never be called on to pay, weddings were postponed to see who would be left to marry and give in marriage, feasts were indulged in as perhaps the last to be expected, business ceased in great measure, so that no one was willing to give silver in exchange for cheques lest the cheques should lose all their value ; and finally on the night of the 30th August as many as could stayed out in the streets, getting up processions of children to keep them from sleeping. Nothing shook that night, so the next night they slept in the streets, or in the bed of the river, and at one o'clock woke up the children again to have them ready to flee. The people could not believe that foreigners were not also afraid to stay in their houses, and asked the servant of one of the English officials whether the foreigners had not all had their tents pitched, so that they need not sleep in their houses.

So great was the disturbance to society that the Collector asked the Superintendent of Police to see if he could not find some section of the Act under which to run in the disturbing astrologer.

Discontent preceding the Mutiny.

The state of unrest that preceded the terrible mutiny in 1857 was felt in Madura as early as 1855, only its true meaning was not understood. In October of that year Rendall

LORD NAPIER AND COLLECTOR CLARKE.

ALAGAR FESTIVAL.

called attention to the discontented and excited state of feeling in many parts of India.

At Calicut, a Moplah brought to Collector Conolly a petition when he was seated on his lawn, and while he was reading it another came from behind and beheaded him with a sword in the presence of his wife. Mrs. Conolly's ayah is said to have saved her life by hurrying her away into a room in the bungalow and closing the door. Of this Rendall wrote :

> He was a devotedly pious man. The deed was done by a party of Moplahs, a class of fanatical Mahomedans. In trying to capture a party of the supposed murderers, a European soldier was killed and another severely wounded. The entire party of Moplahs were killed, as they preferred death to being taken. Since that the real murderers are supposed to have been captured on board a native vessel bound for Arabia, and they will soon be tried. Mr. Clarke, the Sub-Collector of Dindigul, I regret to say, has been appointed to take Mr. Conolly's place. We lose in Mr. Clarke a very godly man, and one who has always taken a deep interest in the missionary work. The rebellion of the Sontals is not yet quelled, and there is now every prospect of a bloody civil war between the Hindus and Mahomedans in the kingdom of Oude.

Clarke was appointed Collector of Madura in 1858 and arrived the 19th November, just in time to read publicly the Queen's proclamation on taking over the Government from the East India Company. He soon found its meaning quite misunderstood, and had to issue an explanatory notice to the people, disabusing their minds of the ideas prevalent about it. They took it to mean permission to revive widow-burning (Satti), hook-swinging, &c.

In 1864, one Sabbath afternoon, after Burnell had finished preaching to the people in Melur, he was resting on a catechist's veranda. As a Hindu procession passed by an earthen pot fell from the head of the man carrying it, whereupon the superstitious people attributed it to the sinister influence of the missionary and forthwith fell upon him and cruelly beat him. Apparently his life was saved only by the influence of his servant and the catechist. The offender was prosecuted before the assistant magistrate and convicted, but was left off with a fine of Rs. 46.

Tamil Castes.

Tabulation.

There are 80 Tamil castes, and these are divided into 9 groups :

1	Brahman and allied castes	1
2	Sat. Sudras, or Good Sudras	6
3	Sudras who habitually employ Brahmans as purohits and whose touch pollutes to a slight degree ...	18
4	Other Sudras who occasionally employ Brahmans as purohits and whose touch pollutes	22
5	Sudras who do not employ Brahmans as purohits, and whose touch pollutes	14
6	Castes which pollute even without touching but do not eat beef	7
7	Castes which eat beef and pollute even without touching	1
8	Castes which deny the sacerdotal authority of the Brahmans	1
9	Miscellaneous castes	10
		80

Inter-caste Disturbances.

Occasionally these have warred with each other. The Kallans belong to Group 4. They are one of the three Robber Castes, and are the hereditary watchmen of the villages. Between their robberies and blackmail, they either terrorise or mulct the other castes, especially the herdsman and shepherds.

During the years 1893-1896 their oppression was so great as to cause an agitation against them, among the other castes. It was started by a man of the shepherd caste, who was said to have been angered by the action of a Kallan in enticing away a woman of his caste, and afterward her daughter, and keeping them simultaneously under his protection. The following statement concerning this movement is from the Police Administration Report of 1896 :

It rapidly spread. Meetings of villagers were held, at which thousands attended. They took oath on their ploughs to dispense with the services of the Kallans ; they formed funds to compensate such of them as lost their cattle, or whose houses were burnt ; they arranged for watchmen among themselves to patrol the villages at night ; they provided horns to be sounded to carry the alarm in cases of theft from village to village, and prescribed a regular scale of fines to be paid by those villagers who

failed to turn out on the sound of the alarm. The Kallans in the north in many cases sold their lands and left their villages. For six months crime is said to have ceased absolutely, and, as one deponent put it, people even left their buckets at the wells.

The sequel is given in the Madura Gazetteer :

At first the movement was thoroughly successful. It extended to Palni, Periakulam and the borders of Coimbatore. The Kallans were outnumbered and overpowered. Some of them, however, showed fight, and in 1896 and 1897 riots occurred in which lives were lost and villages were burnt. The anti-Kallan people lacked efficient leadership, overstepped the limits allowed by law and were prosecuted accordingly. This encouraged the Kallans to renewed efforts ; they were often assisted by the existence of factions in the villages, and in the end the greater part of the watchmen returned once more to their former offices, and almost all the good which the agitation had effected was undone again. It was an almost unique instance of the ryots combining to help themselves, and deserved a less melancholy ending.

Another series of riots took place in the southern part of the district and the neighboring portions of Tinnevelly in 1900. These were between two castes, the Maravans of Group 3, and the Shanas of Group 5. Curiously enough Christianity seems to have been one of the chief causes. No caste ever profited more by conversion to Christianity than have the Shanas. Toddy-drawing from palmyra palms was their ancestral occupation, though in ancient times they may have been warriors. Through the stimulus of Christianity their community in Tinnevelly increased in education and developed excellent teachers. Increased numbers took to trading and settled in the Madura district where they already had many families of great wealth. And as they rose in the scale of industry and education they aspired to a higher social rank in the community.

These aspirations were voiced in a pamphlet by one of their number, Winfred, son of the first Indian pastor of the Mission. He undertook to prove that they were Kshatriyas of the olden time, and therefore next in rank to Brahmans. The suggestion was adopted with enthusiasm by Hindus as well as Christians. As descendants from the ancient kings, they claimed the sacred thread and palanquins at weddings, entered themselves as Kshatriyas in legal documents and labelled their schools "Kshatriya academy." They even

changed some of their social customs. For instance, their women carried water on the head, which was not done by Brahman women. So they stationed men at the gates of the gardens where their wells were frequented and forced every woman of their caste to carry her pot of water on her hip.

Then they determined to force matters to an issue by claiming admission to Hindu temples, and here the Hindu members parted company with their Christian relatives. It was well for the Christians that they had no interest in Hindu temples whatever rank they held.

In 1874 the Shanas had endeavoured to secure the right to enter the great Madura temple. It was reported that the cause of their exclusion was due not to their low rank, but to their high rank. The story was that King Tirumala, when building the great pillared hall opposite the Eastern pagoda, had called upon each section of the community to provide the materials furnished by its own occupation ; that the Shanas, as tree-climbers, were ordered to furnish the coarse palm sugar to mix with the mortar ; and that they had refused because they were traders and not tree-climbers and had no sugar to give ; and that Tirumala thereupon forbade their entering into the temple. However that was, they were unsuccessful in their attempt in 1874.

Famous Temple Case in the High Court.

On the 14th May 1897 the Shanas of Kamudi, in defiance of the temple authorities, entered the temple with tom-toms, music and torches and presented their offering to the idol. The Rajah of Ramnad, as the hereditary trustee, brought suit against them for sacrilege. Of this Perkins wrote in 1899 :

> In the answers of the Shanars to the allegations of the complaint and in the evidence the statements were made that the defendants do not belong to a low caste people, but to a caste superior to the Marava caste, to which the Rajah belongs. This statement and others of a similar nature infuriated the Maravans and not a few of the other castes, and with much murmuring and threatening a crusade was planned against the Shanars. In Tinnevelly in the month of May, there were many cases of

plundering without personal violence by small roving bands of Maravans; and finally emboldened by the success of isolated attacks a combined and well organised raid was planned, and public notices were posted that an attack would be made on the town of Sivakasi on the 6th of June.

On that date 5,000 Maravans attacked the town, burnt houses, looted property, and caused some loss of life. In the trials that followed, 1,958 persons were charged, 552 convicted, and 7 sentenced to death.

The Kamudi case went against the Shanas in the Madura Sub-Court, and the decision was sustained by the High Court of Madras. In its judgment it said:

There is no sort of proof, nothing, we may say, that even suggests a probability that the Shanars are descendants from the Kshatriya or warrior castes of Hindus, or from the Pandiya, Chola, or Chera race of kings.

The Shanars have, as a class, from time immemorial, been devoted to the cultivation of the Palmyra palm, and to the collection of the juice, and manufacture of liquor from it. There are no grounds whatever for regarding them as of Aryan origin. Their worship was a form of demonology, and their position in general social estimation appears to have been just above that of Pallas, Pariahs and Chucklies, who are on all hands regarded as unclean, and prohibited from the use of the Hindu temples, and below that of Vellalas, Maravans, and other classes admittedly free to worship in the Hindu temples. In process of time, many of the Shanars took to cultivating, trade and money-lending, and to-day there is a numerous and prosperous body of Shanars, who have no immediate concern with the immemorial calling of their caste. In many villages they own much of the land, and monopolise the bulk of the trade and wealth. With the increase of wealth they have, not unnaturally, sought for social recognition, and to be treated on a footing of equality in religious matters.

They have won for themselves by education, industry and frugality, respectable positions as traders and merchants, and even as vakils (law pleaders) and clerks; and it is natural to feel sympathy for their efforts to obtain social recognition and to rise to what is regarded as a higher form of religious worship; but such sympathy will not be increased by unreasonable and unfounded pretensions, and, in the effort to rise, the Shanars must not invade the established rights of other castes. They have temples of their own, and are numerous enough, and strong enough in wealth and education, to rise along their own lines, and without appropriating or infringing the rights, of others, and in so doing they will have the sympathy of all right-minded men, and, if necessary, the protection of the Courts.

Hill Tribes.

The following description of one of the lowest of all the castes in the district was written by J. E. Tracy in 1894:

A congregation composed of the Paliyar caste, living at the foot of the Periyar Hills, was received this year. I went to their village in July last, and can testify to their being the most abject, hopeless, and uncompromising specimens of humanity that I have ever seen. There were about forty

of them in the little settlement, which was situated in one of the most lovely spots; a beautiful stream of pure water was flowing, as it had flowed always, within a few feet of their rude grass huts, and yet they were as filthy in their personal appearance as if they were mere animals, and very unclean ones at that. Rich land that produced a luxuriant crop of rank weeds was all about them, that with a little exertion on their part might have been abundantly irrigated, and produced continuous crops of grain, yet they lived on nuts and roots and various kinds of gums that they gathered in the forests on the slopes of the hills above their settlement. Only two of the community had ever been, in their lifetime, more than seven miles away from their village into the open country below them. Their huts were built entirely of grass, and consisted of only one room each, and that open at the end.

The chief man of the community was an old man with white hair, and just beginning to show signs of leprosy. His distinctive privilege was that he was allowed to sleep between two fires at night while no one else was allowed to have more than one. A distinction that they were very complaisant about, perhaps because with the distinction was the accompanying obligation to see that the community fire never went out. As he was also the only man in the community who was allowed to have two wives, I inferred that he probably delegated to them the privilege of looking after the fires while he did the sleeping, whereas in other families the man and wife had to take turn and turn about to see that the fire did no have to be relighted in the morning.

They had no place of worship but seemed to agree that the demons of the forest around them were the only beings they had to fear, beside the Forest Department. Their ideas of right and wrong were much on a par with their ideals of cleanliness and filth. They were barely clothed, their rags being, in one or two cases, held about them by girdles of twisted grass. They had much the same appearance that many a famine subject presented in the famine of '77, except that they seemed to have had no better times to look back upon and hence took their condition more as a matter of course. I saw no indication that while living in the midst of grand scenery, where Nature might have been supposed to have taught them something by storm and sunshine of unseen powers, they had ever realized that there was a Cause or a Person behind it all. The forest had been their home from time immemorial, yet the forest seemed to have taught them nothing more than it might have been supposed to have taught the prowling jackal or the laughing hyena. There were no domesticated animals about the place, strange to say, not even a pariah dog. They seemed to have no ideas of hunting, any more than they had of agriculture, and as for any ideas of the beauty or solemnity of the place that they had selected for their village site, they were as innocent of such things as they were of the beauties of Robert Browning's verse. In their utter and abject condition, it probably did not mean very much to them to say that they would become Christians if we would come and teach them, but it remains to be seen what possibilities the truth may awaken in them.

Famines.

Madura district has always been periodically ravaged by famine and cholera, these often coming together, the cholera as an accompaniment of famine. The Madura Gazetteer

tells of a severe famine in 1832-1833, and of another in 1836. It says :

The late rains of that year failed altogether and led to a prolonged drought. Large remissions had to be granted, a number of the poor were employed on public works, and the Collector (Blackburne) ordered relief to be distributed from the funds belonging to the Madura temple, which were under his administration.

There was a loss of nearly 40 per cent. in the population between 1822 and 1838, largely from starvation and epidemic diseases, especially cholera. In 1837 the dense population of the Fort were living in ill-built houses, and the town was in an inexpressibly filthy condition. Cholera raged violently. Capt. Marshall, "33rd Regt. N. I., Commanding Madura," was asked about the health of the troops, and he wrote in August of that year :

The comparative exemption of the sepoys' families from the disease hitherto I can only account for by better food, and from their living principally on the westward and (at present) the *windward* side of the Fort where the population is less dense.

1857 and 1858 were two very bad years, and over 40,000 persons emigrated to Ceylon. 1866 was worse still, especially in the taluks of Melur, Dindigul and Tirumangalam. Washburn wrote of it in the mission record for that year :

The year will long be memorable as one in which a most fearful famine prevailed throughout India. Though its most dreadful effects were confined to the northern provinces, yet great numbers starved to death in our district. Relief houses were opened in the larger towns through the influence of the Government, yet they were far from removing the distress. A long continued drought was the immediate cause of the distress, and beasts died of thirst while men died of hunger.

The worst famine of which Madura has any record was that of 1876-1878, "the great famine of the year Thathu." The rains of 1876 and 1877 were almost a failure. Sheep and cattle died off, especially in Palni ; 12,000 people in the district died of cholera, and 120,000 emigrated ; it cost the Government 17 lakhs of rupees ; and hundreds of thousands died of sheer starvation. The census of 1881 showed 5 per cent. fewer people in the district than that of 1871 taken five years before the famine.

Protection against Famine.

In the decade 1887-1897 the Government carried out an irrigation project to save the district from further famines, which had been mooted for nearly a hundred years. The following account of it is condensed from the Gazetteer.

Muttarula Pillai, prime minister of the Ramnad Rajah, in 1798 suggested diverting the Periyar river from its western course into the ocean near Cochin to the plains of Madura to the east, and sent "twelve intelligent men" to enquire into its possibility. They reported favorably, but funds were lacking. In 1808 a British engineer examined it and found it impracticable. Again in 1867 another engineer reported that it would be practicable to construct an earthen dam, 162 feet high across the Periyar and turn the water back down a cutting through the watershed. But in 1887 the plan adopted was that of Colonel Pennycuick, R. E., involving a masonry dam, the storage of the water in a huge lake, and a tunnel through the brow of the mountain range overlooking Madura.

The discharge of the river is equal to half the average flow of Niagara, and it is liable to such sudden and heavy freshes that the difficulty of laying the foundations of the dam were immense, and in the early operations the work was swept away again and again. The site was an unhealthy jungle, 3,000 feet in elevation, where rain and malaria rendered work impossible for a considerable portion of the year, where even unskilled labor was unobtainable, and to which every sort of plant and nearly all material had to be transported at great cost from a railway 76 miles off and up a steep ghât road.

Including the parapets the dam is 176 feet above the bed of the river, 1,241 feet long, 144½ feet wide at the bottom and 12 at the top. The lake impounded by it covers more than 8,000 acres and has a maximum possible depth of 176 feet. The passage through the watershed to the east consists of an open cutting or approach 5,342 feet long, a tunnel 5,704

feet long, and another open cutting or debouchure 500 feet long. The tunnel, blasted through solid rock, is 12 feet wide by $7\frac{1}{2}$ feet high and has a gradient of 1 in 75. A sluice-gate at the head of it controls the outflow, and from the lower end of it the water hurls itself down the face of the hill into a stream called the Vairavanar.

All this is in Travancore territory, and the British Government has leased the area with certain defined rights for Rs. 40,000 for 999 years. From the Vairavanar the water runs into the Suruli and thence into the Vaigai, this being British territory. 86 miles from the mouth of the tunnel, where an ancient dam crossed the river, a regulator was placed, from which leads off the main canal 6 feet deep. After passing through a head sluice it runs eastward 38 miles to Melur. 12 branches take off from it, which aggregate 68 miles, and irrigate a large part of the area between the main canal and the river.

The culturable area commanded consists of 126,000 acres of first crop of rice, and 60,000 acres of second crop. The cost has been about Rs. 10, 000,000.

While famines elsewhere send prices up and cause much suffering among the poor, the supply of rice in the district is never likely to fail again ; and as matter of fact no relief works nor gratuitous relief have been necessary since the famine of 1876-1878.

Madura as a Literary Centre.

Madura has been famous as a literary centre since the beginning of our era. In 1609 the Jesuits found here 10,000 Brahman students studying in universities endowed by the kings of Vijayanagar and Madura. But its schools had degenerated and diminished when our Mission commenced operations. There were private schools for the Brahmans and the wealthy, but only a few of the people could read at all, and none could read fluently because of their use of *olas* (palm leaves). And yet, when printed books were introduced into the mission schools, because of their Christian origin, they were rigorously excluded from all

private schools. The people even feared that their children would be forced to become Christians and perhaps carried off to foreign countries. For similar reasons they objected to the teaching of geography and history.

In 1859 R. Caldwell and G. U. Pope were publishing interesting pamphlets on the expediency of substituting Roman characters for the characters of the various Indian languages. Pope's "One Alphabet for all India" was one of these. The Governor of Madras, then new to the country, was enthusiastic in his advocacy of the measure.

Marriage Regulations.

In 1852 there were trouble and anxiety in the Mission on account of the Government's new "regulations respecting the marriage of Christian natives." While the Mission voted to solemnise all marriages in accordance with the regulations, they at the same time directed Secretary Rendall to correspond with Winslow in Madras "on the subject of memorialising Government respecting the removal of the tax imposed on Native Christians by the New Marriage Act." The effort must have failed, for the next year "the resolution requiring all marriages to be solemnised according to the late marriage act" was cancelled. It was at that time that Government was offering to appoint as marriage registrars all ministers of the Christian religion.

1864 the act for the marriage of Christians went into effect, which provided for the issuing of licenses to ministers of religion to perform the marriages, and secure the validity in law of such marriages.

External Relations.

British Officials.

For some reason Government in 1843 passed the following order :

> All foreigners at present residing in outstations subordinate to the Madras Presidency, are required, without delay to report for the information of Government through the Magistrate of the District and the Superintendent of Police at the Presidency, their places of residence, occupation, period of arrival and from whence they last came, and any person failing to comply with this requisition will be liable to be placed under personal restraint.

Yet from the first the attitude and influence of British officials in the district has been helpful to the cause of truth. Personally our missionaries have received unnumbered kindly attentions from them. Collector Blackburne was known as a friend of the missionaries, as of others. His friendship did not end with social attentions. For a number of years he was giving the Mission a donation of Rs. 200 each year, and also Rs. 35 for the expenses of a Brahman lad who was receiving instruction. Judge Thompson for five years gave an average of Rs. 780 a year, and was such a friend of the Mission that in 1841 he was appointed by the Prudential Committee in Boston a corresponding member of the Mission. Dr. Colebrook and other civil surgeons treated the missionaries without charge. Engineer Horsley, of whom it was said that his tent was his home, and his brother-in-law, Colonel Cantis, were both personal friends and active co-workers with the missionaries. The mission treasurer's accounts for 1836-1847 show that in those twelve years the Mission received in donations from British friends in the district Rs. 1,000 a year, besides Rs. 3,000 in 1838 for schools from Government.

The greatest support given by officials was not their personal attention, pleasant as that was, but their sterling character and influence for righteousness. As one wrote in 1843 :

> 'White man speak the truth' would be a saying in the mouth of the people though no missionary had ever been here.

The same writer speaks of "a great increase of piety in English rulers, both civil and military." Judge Cotton was wont to assemble his household servants on Sunday mornings, if not oftener, and himself conduct family worship with them, just as his father gathered his servants and led their family worship in his manor house in England.

It requires some mental effort to connect military officers with the district now, but in those days there were troops in Dindigul, and the relations between them and the missionaries were very friendly.

When Sir Charles Trevelyan, the Governor, visited Madura in January 1860, he graciously paid a visit to the honored

retired Head Sheristadar, Seshagiri Rao, who, being blind, was unable to pay his respects to His Excellency. The family is one of the oldest of the prominent families of Madura and is worthily represented by the Honourable G. Strinivasa Rao. The house is known as Rayar Vidu (House), and the Governor's kindly visit has never been forgotten.

Roman Catholic Missions.

The great Roman Catholic Missions of the 17th and 18th centuries had seriously declined, and many of their followers were left without the attentions of priests, while others were repelled by the quarrels of the great Indo-Portuguese Schism, in which the French and Portuguese parties were at variance. The French declared :

The Portuguese clergy seemed to have long acted on the principle that it was better to let the people perish for want of religious aid, than to see them receive it from *Turkish Bishops*, as they called the Vicars-Apostolic, whose titles were taken from extinct sees in Asia Minor.

In 1836 the "Madura Mission" was formed into a separate organization under the Jesuits, and four of their missionaries reached Madura two years after. But the difficulties did not finally cease until 1886. The situation was described by the first American missionaries as follows :

There is a large Roman Catholic population. They have had two classes of Priests, French and Portuguese. These have quarrelled in such a manner among themselves for the fleece as to have driven themselves (both parties) almost entirely from the field. And the people are so disgusted withal that they have declared their determination to leave them and join the missionaries, if any will come to be their teachers and guides. The Catholics in this city (Madura) have expressed frequently a desire to join us. But as they are regarded by the heathen to be as a body of the lowest caste, we cannot deal with them in all things as we would, and yet carry on a system of labour among the strictly (Hindu) population.

Information also came to them of many Catholics on the Dindigul side, in the villages of Panjampatti, Vellodu, Silkuvarpatti, Vettaikaranpatti, Ammapatti, Sangarapuram, Kavirayapuram and Karisapatti, who were anxious to place themselves under the religious instruction of a Protestant missionary. One record says that in 1832, the Goa priest in Ammapatti demanded two annas for every child baptism, and when it was refused went away cursing the people and

without baptising their children. A few days after the whole village was burned up and the priest returned to tell the people it was the result of his curse, but offering them no sympathy. This so enraged them that they joined the Society for the Propagation of the Gospel through a Government officer in Madura.

Burnell wrote in 1858:

The Sessions Court of Madura has decided a dispute between the French and Goa Priests concerning a large temple or church at Shuranam in favor of the latter. The Collector rebuked the former for interference in Government matters. The French priests in leaving Shuranam took up the recently buried body of a brother priest.

The Jesuits did not neglect their people; they lived among them and carefully watched them. They also established a seminary at Dindigul, in which they trained many Europeans and Eurasians to become laborers in the field.

Protestant Missionaries.

If the relations with the officials in those early days were friendly, those with neighboring missionaries were exceedingly brotherly. There were then in India's mission field British, German, Danish, Dutch and American missionaries, though the nearest to Madura were those at Trichinopoly eighty miles north and Palamcotta ninety miles south. As early as 1791 there were 463 Christians in Palamcotta. In 1753, the Danish missionaries had visited Madura, and Schwartz had secured the establishment of a school in Sivaganga; and in 1833 Rhenius had sent five catechists into the Kambam valley and gathered two congregations, but nothing more had been done there.

In 1834 the Tanjore Missionaries of the Society for the Propagation of the Gospel had a small congregation in Madura under a catechist, which they occasionally visited.

The Ecclesiastical Gazette of April 14, 1840, contained the following paragraph under "Madras":

The Madras Diocesan Secretary sent home a very gratifying report of the progress of religion and education in that diocese. The following are extracts:—'Three missionaries, young, active and zealous, are occupying

the scenes of former missionary exertion, Tinnevelly, where till recently only one was employed. Entirely new stations have been formed at Madura, Dindigul and Combaconam, while the circle has been greatly extended in the neighbourhood both of Tanjore and Trichinopoly. Attempts have been made, not without expense, to establish separate Missions at Pulicat, thirty miles to the northward, and closer, under our eye, at the old seat of Romanism, St. Thome; while operations under the Vepery Mission have been extended to various villages in a space stretching thirty miles westward.'

In subsequent years, as the work of one mission came in touch with that of another, questions of boundaries inevitably arose; but the correspondence carried on between the representatives of opposite sides was of the most cordial and brotherly character. Especially does this apply to the dealings with one another of such men as Sargent and Ragland of the C. M. S., and Symonds of the S. P. G. and Rendall of Madura. Later missionaries may not always have shown the same consideration for one another, but the fathers set a high standard, and it is our privilege in these days to maintain it.

Home Churches.

During the early years of the Mission, while there was the utmost cordiality between the Foreign Secretary, Dr. Anderson, and the Prudential Committee at home on the one hand, and the missionaries abroad on the other hand, yet there were very trying influences that were exerted from home; they were all reading in the candle light of theory.

The churches at home considered that missionaries were sent out for a job that was to be finished without their revisiting their native land even if they died in the process. If they fell ill, they were not supposed to involve the Board in the expense of a sea voyage, because, as good Dr. Anderson wrote to them, they were a "sort of martyrs." Even if they had children at home, they were not to claim furloughs on their account, because their children were a "sort of orphans," to be entrusted to the care of the Lord. When several returned missionaries did appear among the churches at home, there was a feeling that they had returned without finishing the work for which they had been sent out. Verily those churches had only candle light to see what the conversion of the world meant.

Within three years of the commencement of the Mission, a terrible depression fell upon the business world of America. In July 1837 Anderson wrote:

No man living has seen such a prostration of business, of enterprise, of hope, in the commercial world; and there is comfort in the thought that none of us will probably see the like again. There is yet no symptom of relief, and probably the worst is yet to come. Many of our most munificent friends are among the bankrupts. There is no alternative but for us to lay to for a time as in a storm, or rather to drive before the tempest.

The next year he wrote again:

The finances and business of the country are strangely deranged. As an illustration, Mr. Hill (the Treasurer) received notice a few days since that $1,700 were ready for the Board in Richmond, Va., and he could devise no way of transferring the money to Boston, except at an expense of $5 on the hundred; and if it had been at Natchez, the expense would have been *five times as great!* Another fact; it cost us at one time 25 *per cent.* to place funds in South Africa for the use of the missions there.

One result of this depression was that many candidates for the mission field could not be sent out. And yet wonderful instances of self-denial occurred on behalf of the Board. The secretary wrote:

Comparatively speaking, many churches and numerous members of the church in a great trial of affliction did come nobly forward to our help, last year, and in a season of great commercial depression raised our receipts $75,000 above what they were before; and now there is no department of the great cause of Christian charity so well sustained as that of foreign Missions.

This then was the environment into which the pioneers of the Mission entered when they came to Madura to start their new work.

Chapter II.

THE BEGINNING.

The Ceylon Mission.

Its Purpose respecting the Continent.

When Richards, Warren, Meigs, and Poor started the American Ceylon Mission in the Tamil colony of Jaffna in 1816 they had reference to the extension of that work among the Tamils of the neighboring continent. And this thought remained in the counsels of that mission until its fulfilment 18 years after. The reinforcement of 5 married couples in 1833 encouraged the mission to take into consideration its long cherished intention of extending their mission to the continent. To this end Levi Spaulding was sent over to explore the field and report on the best place to start.

Selection of Madura.

He landed at Devipatnam near Ramnad on the 10th January 1834, made a detour through Tinnevelly and Travancore, and reached Madura on the 8th February. In his journal he wrote :

> Arrived at this place about seven o'clock A.M., but shall omit any account of it until I have been here longer.

The following Sunday he preached to a small congregation in Tamil. The thought of commencing a new missionary station in such a large and populous place, the city of the ancient Tamil kings, the seat of Brahmanical influence in this part of India, where the Roman Catholics had also labored and gained many converts, and where no permanent Protestant missionary labor had been bestowed, made him feel that unless the Lord should build the house all his labors would be in vain.

Spaulding selected Madura as the headquarters of the new mission ; and yet the Ceylon Mission did not see its way to launching the new enterprise before the commencement of 1835.

Official Permission.

Unexpected Combination of Events.

Suddenly an unexpected combination of events opened the way. A conjunction of auspicious stars took place on the Nilgiri mountains, and all difficulties vanished. The first star was Lord William Bentinck, the Governor-General, who had just given permission to American missionaries to reside in any part of the Bengal Presidency. There was war with the Raja of Coorg, and the Governor-General was about to make the only annexation of his reign. The second star was Sir Frederick Adam, Governor of Madras. He was there to be near the scene of military operations. The third star was Missionary Woodward, who had gone to the mountains for his health. Until then serious objections had interposed to prevent a direct and formal application to the Madras Government for official permission to start missionary work in Madura, and it was no less objectionable for them to enter the field on mere sufferance. In the words of the mission record for that year:

> In the kind providence of God favorable opportunities of a private nature were hereby afforded for becoming acquainted with the views and feelings of these two Governors towards the Mission in reference to the contemplated operations on the continent.

Finding the way clear Woodward made his application,

> For the establishment of schools and for conducting other departments of missionary labor in such parts of the district of Madura as might be found eligible.

The Governor in Council was pleased to comply, and the thing was done. Poor Woodward's joy and excitement were so great as to be beyond the strength of his feeble body, and he died shortly after at Coimbatore.

Other societies had their eye on Madura, but these events brought the Americans in before any had entered. A curious restriction was in force against a single lady's remaining in the country. Mrs. Woodward was able to stay only because she married Mr. Todd in 1836.

The American Board.

Its Prompt Action.

The Board no sooner received word of the opening in Madura than it passed the following resolution :

Whereas Providence indicates that the time has come when the proposed mission among the Tamil people on the Coromandel coast should be commenced,

Resolved—That the Mission in Ceylon be instructed to send two of their own number to the east coast opposite Jaffna for the purpose of commencing the mission.

Anderson in reporting this action informed the Ceylon Mission that the part of the coast which the Board had specially in view was that between Point Calimere and Adam's Bridge, that being nearest to Jaffna and unoccupied by other missionaries. One Mr. Smith of Madras recommended that the Board commence a mission among the Telugus ; but they were disinclined, preferring to continue their operations, so far as India was concerned, to the millions speaking the Tamil and Mahratta languages.

First Events.

Agreeably to the Board's resolution the Ceylon Mission appointed Hoisington and Todd to open the new mission. On Monday the 21st July these two, Mrs. Todd, Spaulding, and three young native helpers started from Jaffna, and arrived in Madura on Thursday the 31st of the same month. Mrs. Hoisington was not able then or later to come to Madura, so when Spaulding returned to Jaffna in September Hoisington went with him, and in the following year his place was taken by Eckard.

Before they returned, on the 24th August, the first celebration of the Lord's Supper took place in the house of Mr. and Mrs. Todd in the Fort. The three men, Mrs. Todd, Mrs. Woodward (who had come down from Coimbatore), and the three native assistants made up the band that joined in the first Communion. To them it was like " the spreading of the Table of the Lord in this moral wilderness, the erecting of the Gospel standard upon the most fortified places of the enemy."

With true American zeal for organisation Todd and Hoisington appointed each other as officers of the Mission; Todd as president and treasurer, and Hoisington as secretary and auditor of treasurer's accounts.

Mr. and Mrs. Todd lived for a few days when they first came in the travellers' bungalow on the wall over the West Gate of the city, now occupied by the Maternity Hospital; then they moved into a house in the Fort opposite the English Chapel; and then after a few months removed to Sukku Lala's in Sandaipet, the house nearly opposite to the English Club of later years which had a tank in its front yard. For this they paid Rs. 35 per month rent. Meantime Todd applied to the Government for land outside of the fort at the East Gate.

Demands of the Situation.

In reporting to the Board themselves and their outlook at the end of 1834, these two pioneers, Todd and Hoisington, expressed themselves very clearly on the demands of the situation. The end to be kept steadily in view was that the Gospel should pervade the whole community. Before Christianity could get a firm footing in India the whole community must in some measure be brought under its influence. Much labor must therefore be performed before it would generally prevail. Much as they valued an Indian agency and believed that eventually it would be sufficient for the wants of the people, at that time they felt that very little dependence could be placed upon it. Converts they found to be mere children, who could accomplish almost nothing when left alone. On this point their minds had been much exercised and pained; for they had supposed that men who had just emerged from all the darkness of heathenism would shine with much brightness among the hundreds that had been converted in other missions.

Why, they were ready to ask, had not some at least been found who possessed the zeal of Luther and Knox and other reformers, and who would awaken the slumbering energies of a whole nation? But such converts they had neither seen

nor heard of in India. The converts all needed constant watchfulness and much instruction to keep them in the right way. They still partook so much of the feelings of the surrounding heathen community, and so far conformed to them in many of their social customs, that they really had but little influence among them. Before they could become intelligent, courageous and consistent Christians there would have to be a great change in the whole society.

Need of Missionaries.

They made bold therefore to ask the Board to send out 27 missionaries, one for each of the taluks of the district. But first of all they wanted two more men for Madura city, one of them to be a physician. Next they wanted two men to start work in Dindigul. They also thought that one should be ostensibly and really set apart for work among Roman Catholics. This was emphasised by the fact that the only girls they could get into their girls' schools at that time were from Roman Catholic families. But they wanted enough missionaries so that they could be near enough to each other to meet frequently and counsel together. "To locate one missionary among many thousand heathen," said they, "is like kindling up a solitary fire in the frozen regions with the hope of melting the polar ice." Further their plan was to have part of the missionary force at complete liberty for "direct missionary labour," and part engaged in schools. In it all they attached vast importance to combined effort, in modern parlance, team play.

Indian Assistants.

At the same time they did not ignore the need of their Indian assistants, for the mission history of that year records that it was especially by the exertions of the assistants that tracts and portions of the Scripture were read and distributed to an encouraging extent both in the city and some of the adjacent villages ; and that a school was established in the Fort, and another in Aylanur.

One day two of them went near the great temple to distribute tracts, and some two hundred Hindus and Muhamadans

collected around them and became very violent. They said that they thought the missionaries had come only for a short visit, that they should not remain, and that any one who embraced the new religion would be killed. A sepoy said, "If you read your books or talk to a stone, it will soon embrace your religion." Others cried out, "If you are permitted to work, the great temple will be deserted." About fifty of them went to Todd's compound, but did not find him at home. They then tore up tracts and stamped on them. This furore did not last long, for the next day the same catechists went out and were not much troubled. It was about that time that one of the towers of the temple was struck by lightning, and the people considered it an evil omen.

Clearness of Vision of the First Missionaries.

They were still in the candle light, but as we study their plans in their wideness we realise the clearness of their vision; for in their purview were included all the great departments of missionary labor and many of the ramifications thereof. Spaulding began preaching in the vernacular, the Indian assistants and the missionaries united in the circulation of the Scriptures and distribution of tracts, schools were started for both boys and girls, the sacrament of the Lord's Supper was instituted before they had been here a month; and in addition to what they actually set in operation they called for a physician to open medical work, and prepared for the training of agents, and the instruction of converts as soon as they should win them. Although Mrs. Woodward had to get married to remain, yet she was in Madura long enough as a single lady to be the pioneer of the large company of single ladies who began to follow her only after an interval of 25 years.

For 75 years all these forms of work have gone on continuously; and many others that have been added are based on the work of these pioneers. All hail then to Mr. and Mrs. Todd, Mr. Hoisington, and Mrs. Woodward, especially to Mr. and Mrs. Todd, the founders of our Mission!

Chapter III.

THE FOUNDATION PERIOD, 1835-1851.

1 CLEARING THE GROUND.

Settling down to Work.

Mr. and Mrs. Todd and three native assistants were at work at the beginning of 1835, clearing the ground for the foundations of future mission work. In February came Mr. and Mrs. Eckard. Hoisington's departure had left a vacancy in the official staff of the Mission ; but it was duly filled. In Eckard's quaint words :

> On the 16th of February 1835 J. R. E. arrived at Madura and was received as a member of the Madura Mission by Mr. Todd. On the next day he was appointed Secretary of the Mission.

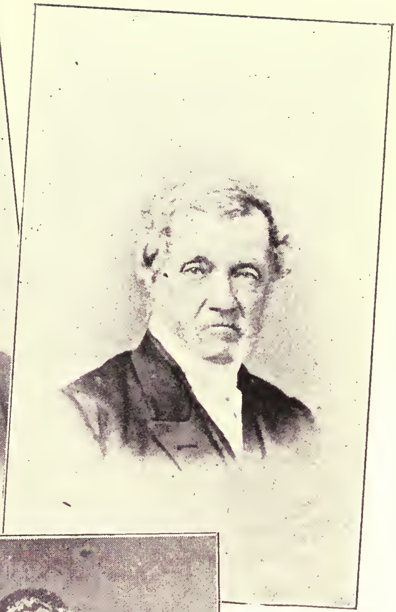
Evidently the candle light was shining, and was not bright enough to reveal the capacity of the women for sharing offices with the men.

We have a glimpse of the Mission at this time from the outside. Rev. G. Pettit, a C. M. S. missionary from Tinnevelly, wrote of his journey through Madura in the middle of the year :

> We proceeded as far as Madura, perhaps the most ancient and celebrated city of South India, where we were kindly entertained, with some discomfort to themselves, by the American missionaries, the Rev. Messrs. Todd and Eckard, who with their wives had just come over from Jaffna in Ceylon, and commenced a mission station at this place. There was not at that time a missionary of the Propagation Society resident there.

Eckard had been in Ceylon only a year when he came to Madura, and in Madura only three months when he wrote with all the enthusiasm of a young missionary about Duff's "school on the Lancasterian principles" in Calcutta, and Percival's similar work in Jaffnapatam, *e.g.*, the pupil-teacher system, learned by Dr. Bell from the pial schools in Madras and taught at home by Lancaster and Bell ; and the Mission's plan to make Madura a large central station, with single

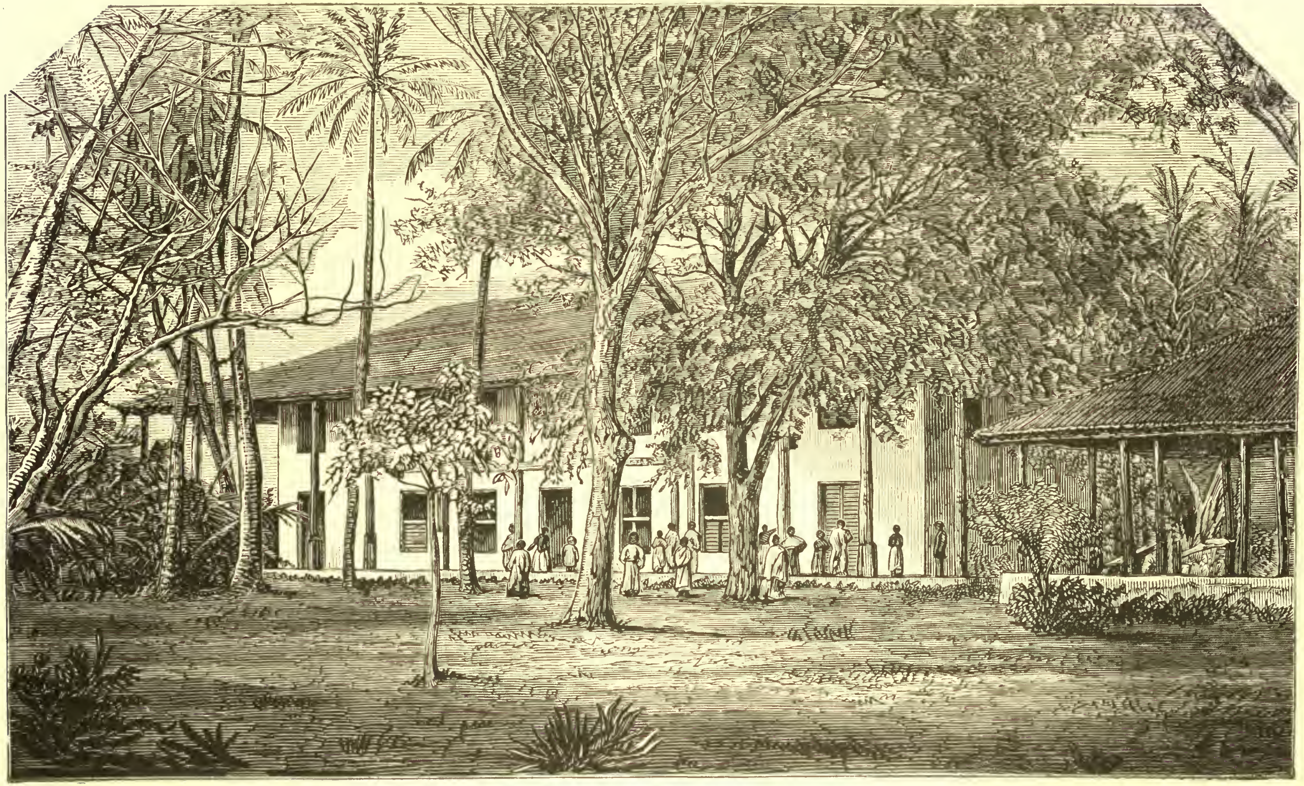
W. Todd.



J. R. Eckard.

Mrs. Eckard.

Mission in 1835.



THE BATTICOTTA SEMINARY.

families and schools in each of the surrounding villages ; so that, as he wrote,

> While the whole mass of the community shall be brought under the influence of Christian truth, united and concentrated action may be secured.

Further he said :

> A knowledge of English is the surest mode of obtaining lucrative employment under the Government here. No English school taught by a native can compare with one taught by an educated missionary. The latter has of course a great pre-eminence, and can obtain scholars who for the sake of such superior instruction will listen to daily religious exhortations. If the Lord blesses these, some or many of those who came for human learning may find the pearl of great price, and afterwards communicate it to others also. Ten such schools in Madura would, through the power of God, soon prostrate the proud pagoda, which stands only on the blind ignorance of the people. Perhaps one may be sufficient. Already I have commenced one on a small scale, hoping to enlarge it as soon as I can have a bungalow built near the city gate.

" Prostrating the proud pagoda " seemed easy in the candle light.

Reliance on Batticotta Seminary.

Before the year was over Mrs. Todd had died and Todd himself had gone to Jaffna, and the three assistants had deserted their posts. This changed the whole situation and forced to the front two matters for immediate consideration and action, the need of more missionaries, and the question whether young natives of Jaffna, trained in Batticotta Seminary, could be relied on for work in Madura.

Before the crisis actually came, in September 1835, Eckard had realised the changed situation, and had earnestly written to Poor on behalf of Todd and himself to bring Mrs. Poor over and spend the rainy season in Madura, partly that he might help in the work until reinforcements should arrive, but especially that he might see for himself the obstacles to the employment of Batticotta men as agents.

As Poor knew the language Eckard wrote :

> We daily feel that it will be an immense advantage to have one who has experience and the language. We, who are here, *cannot* do much. It is important that the heathen should be made to feel and see that some missionaries can be brought to bear on them who can work efficiently. I really fear that they are forming feelings of contempt for us and work because we can do so little.

Anderson considered it an object of great importance that the Jaffna Mission should make Batticotta Seminary answer for South India as well as Jaffna, at least for some years. He stated his position very strongly :

I am concerned to hear that the Tamils are so averse to remaining on the continent, and not less concerned that Mr. Eckard's remarks should so strongly imply that you deem an independent course of education necessary for raising up your native helpers. The necessity of a new seminary, that is, of two seminaries for the Tamil people, must be prevented if possible. Our principal establishment for *printing* will doubtless be at Madras ; and our idea is and always has been that the principal seminary for *education* will be in Jaffna. We regard you as branches of the same mission. You can each have your common schools, and your boarding schools, and your schools, perhaps, for educating teachers of common schools, and possibly a small printing establishment ; but the *power presses* and the *college* could not be given to each branch.

It was the candle light. Eckard wrote to Poor that the difficulties connected with that plan bade fair to constrain Todd and himself to the conclusion that "Batticotta boys" would not answer for the continent ; and he wanted Poor to come and remain until he should see for himself the length and breadth of the case, that he might be able to show how the troubles they had suffered could be avoided, or if not, at least understand the matter as it was understood in Madura.

Poor did go to the relief of Madura in October, taking with him as reinforcements Lawrence and Hall and their wives and eight native assistants.

In all this there was no lack of appreciation of the value of a native agency. In their words,

Native agency is much less expensive than foreign and must eventually become the great agency of the country. We are constrained every day to feel that we are foreigners ; and that this country belongs to the natives. It is altogether desirable that they should assume the responsibility of religious teachers as fast as they can be qualified for the great work.

Caution of the Board at Home.

The board at home were altogether satisfied with the selection of Madura for the new mission. But the boldness of the plans for extending the work in every direction seems to have stimulated their caution. Anderson felt that the missionaries might get ahead of the home churches. He wished them to begin aright, and rejoiced in their faith, but, as he wrote.

Faith is an intelligent principle, with eyes to see, and ears to hear, and a mind to reflect, and not a blind instinct. By faith we believe that our labour and yours will not be in vain in the Lord. But faith cannot believe that the Board can obtain a million dollars from the churches next year.

If for "next year" he had said "in seventy-five years" he would have been right.

Residence.

Sandaipet and East Gate.

When Mr. and Mrs. Eckard joined Mr. and Mrs. Todd in February 1835 they lived with them in Sandaipet.

Soon, however, they secured 9½ acres of ground outside the East Gate of the Fort, and built thereon two bungalows at an expense of Rs. 4,947 including the land. Of this they had to put in Rs. 1,604 of their own money until they could get it appropriated by the Board. They first built the terraced east house, and were able to occupy it on the 17th July 1835. Then they erected the west bungalow with tiled roof for Mr. and Mrs. Eckard.

Just before the second bungalow was occupied, October 16th 1835, Rev. C. T. E. Rhenius and his family came along on their way from Madras to Tinnevelly, and it was placed at their disposal; so they were the first occupants. Rhenius had just resigned his connection with the Church Missionary Society. While he was in Madura Eckard urged him, as a Lutheran, to write to Dr. Schmucker of Gettysburg to stir up the Lutherans of America to an interest in foreign missions, which he did with some effect.

In October 1835 the Mission voted to procure from a Mr. Clarke his house opposite the English Chapel, to be occupied by Mr. and Mrs. Lawrence and Mr. Poor.

By the 12th May 1836 the missionaries could report possession of,

Nine and-a-half acres of land, two dwelling houses, two kitchens, two godowns (luggage rooms), two carriage houses and two dwelling houses for native assistance.

The total cost was Rs. 5,394.

This work was well done, for the headquarters of the Mission have never been moved from that site. Furthermore the principle laid down at that time in the foundation, *viz.*, that land and houses should be owned by the Board rather than rented, has remained an accepted principle of the Mission to this day. And the result is that we have now in the municipality of Madura 7 bungalows, 3 churches, 2 hospitals, a college hall, 2 high schools, 2 hostels, a Bible training school, a dozen small school houses, and more than 40 houses for Indian assistants, all the property of the Board.

2. THE SCHOOL SYSTEM.

Daniel Poor.

The great strength of the American Ceylon Mission in Jaffna has always lain in its schools; and when it happened that Jaffna men were to be the founders of the Madura Mission, it was inevitable that a broad and far-reaching school system should be established in and around Madura as soon as possible. Daniel Poor was the instrument for the founding of mission schools in Madura. He arrived the 18th October 1835 and lost no time in making inquiries and getting information. He visited all the schools in the town and found about 100 of them.

After some weeks a public meeting, attended by the Collector and other civilians and 600 or 700 Indians, was held in an apartment of the old and ruined palace. Poor described the school system of the Ceylon Mission, and then gave notice that he and his fellow missionaries were going to establish similar schools here. He also announced that they were prepared to enlist six schoolmasters in their service in the city, and as many more in the adjacent villages, if suitable persons should offer their services. Another public meeting was also called for the ensuing Sunday morning at seven o'clock in the same place. The excitement in the city was so great that on the morning appointed thousands gathered in the palace, and many had taken the galleries

immediately over the heads of the missionaries. Poor tells his own story of what happened :

> It now became an important question to know how we could effect our retreat in safety. Just at this time a number of Native gentlemen, who are men of influence in the place, came in. We beckoned to them to come to us, and then informed them that as it was impossible for us to address the audience, we would adjourn to a more private place. In close connection with them, and while engaged in conversation, we moved from the place, and proceeded in safety. Multitudes followed us in the street with occasional huzzas. Immediately on passing the gate of the city, when a multitude were crowded together in the basin or spacious gateway without, I stopped and requested them to give place to a few words. There was a breathless silence. I then told them the story of a kind woman who was preparing some milk for her child ; but the child not knowing the kind intentions of his mother, through peevishness and ill-temper, bit his mother's finger. But she, disregarding the wound she had received, administered with a mother's tenderness to the wants of her child. I then applied the story to the subject in hand, and told them that I should like another opportunity for stating to them the important subjects which I intended to bring before them at the palace. They gave a laugh of approbation, and most of them returned ; hundreds, however, followed us to the mission house, where we had a comparatively quiet audience.

Poor had a good many callers the next day, who wished to know his object in holding meetings in the palace. His story of the boy that bit his mother was also the subject of much conversation.

(1) Free Schools.

Distribution and Methods.

In 1836 there were 37 schools in Madura and the villages round about. These increased to 59 in 1837. Of those in the city 3 were exclusively for girls ; the girls were nearly all Roman Catholics and numbered 60. Three more schools contained mostly Roman Catholic boys. The rest contained Hindus of all castes and a few Muhamadans. Six of the city schools were taught in the vestibules of temples, 4 in bungalows built by the Mission ; and the rest in the city and all in the villages occupied places furnished by the schoolmasters themselves. The number of mission schools in the city at this time was about equal to that of all other schools ; so we find that in three years from the commencement of the Mission its schools were educating half the school-going children of Madura.

In looking over the locations of the schools in 1836 and 1837 we notice the familiar names, West Gate, Kaka Tope, Line, Palace, Ten Pillars, East Gate, Mainguard, Sandaipet, Goripalayam, Anupanadi, Suleyman, Kondagai, Manalur, Tirupuvanam, Tirupachetti, Manamadura, Tiruparangundram, and others. In some of these places the mission schools must have been held continuously to the present day. It is interesting to notice that most of the schools outside of Madura were situated eastward rather than westward of the city.

An advance was made in 1840 in the languages taught. Seven new schools were commenced in Madura, of which 1 was a Tamil and Telugu school taught by a Brahman, and the other 6 were Tamil and Hindustani schools taught by Muhamadans. This increase consisted chiefly in the number of Muhamadan pupils, and was the result of an important movement among Muhamadans in favour of mission schools.

The schools continued in operation on the Sabbath as on other days. The missionaries considered that there was no other alternative under existing circumstances than to let the children run at large, which would be a positive evil. The continuance on the Sabbath was in their estimation the less to be regretted as a large portion of the time was spent in attending to branches of study appropriate to the day.

With the extension of the work of the Mission to Dindigul and Tirumangalam in 1836, Tirupuvanam in 1838, and Sivaganga in 1839, free schools were opened in various parts of those stations, and one was opened in Battalagundu in 1844. The number of pupils increased to 3,653 in 1842, and then decreased until 1853, when this class of school was discontinued.

The Pupils.

In all Hindu schools ola (palm leaf) books had always been used, and when printed books came under Christian auspices they were most carefully excluded from all private schools.

PIAL SCHOOL.

Most of these schools were held on verandahs, or pials, and were therefore called pial schools. Brahman children and many others avoided mission schools because of printed books.

At the end of 1836 the number of pupils in the Fort was 390, 37 being Muhamadans, 43 girls (mostly Roman Catholics), 78 Roman Catholic boys, and 232 Hindu boys. The village schools contained 824 pupils, 20 being girls and all castes being represented in due proportion. The total for all schools was therefore 1,214. Many of these children were poor and despised, but when the richer pupils of the Hindu schools saw in their hands beautiful printed cards and books, it sometimes made them jealous. A Brahman cripple, an usher in a private school, was so anxious to get something in print that he performed the difficult feat of climbing up to the missionary's study window and stealing some bundles of children's tracts.

The pupils in each school were divided into four classes with reference to reading. The first class learned the alphabet by writing in the sand and copying from a printed card ; the second learned to read and copy the spelling book ; the third used a descriptive picture book ; the fourth read miscellaneous books on moral and religious subjects. All the classes studied arithmetical tables and Bible lessons according to their capacities.

What with semi-monthly meetings with the schoolmasters and monitors, monthly examinations to determine salaries, and frequent inspections, these early missionaries certainly did all they could to make their schools efficient. And when, in 1838, they added to all other gatherings the assembling of classes in a central place in the city twice a month on six successive days each time, to be examined, instructed and exhorted at the pleasure of the missionary, it would seem as if they were training their pupils and themselves on edge. But we must remember that in those days mission work was a much more simple matter than it is at the present day,

However that may be, the record of the year shows that of 760 children belonging to 20 schools in January, 450 left during the year. The monitors gave a curious reason for this defection, *viz.* that the mission system of teaching was so effective that pupils very soon learned all they needed to know! In other words they "graduated" them at railroad speed. It certainly was to the credit of the mission schools that it should be a common remark among parents that their children learned as much in them in six months as they did in their own schools in one or two years.

August 12, 1840 a public exhibition of the mission schools was held in the palace, at which 1,000 children were present, and a large concourse of spectators. In May 1842 Crane wrote:

> We have under instruction youths of both sexes and from all classes of society. A majority are from the middle grade, while the remainder are about equally divided between Brahmans in one extreme and Pariahs in the opposite.

In 1850 Dr. Shelton gathered a school of 30 children, which was kept in the mission compound and taught by a Christian. The expense was defrayed by Sunday School children in America.

The Teaching Staff.

Only Hindu and Roman Catholic schoolmasters could be secured. There were no others, and even if there had been, the parents would not have sent their children to them. It was generally necessary to employ those who previously had had schools. Such men were willing to come because they would receive the stipulated pay more regularly than they could collect fees from the children. They were generally men esteemed by the people, so that by gaining them the missionaries won the people also. The amount of the teacher's wages was regulated by the number of children who were thoroughly taught the lessons prescribed monthly to each class. This amount was decided by the results of a monthly examination. So deficient were these masters in knowledge and all the requisites of good teachers that they were

assembled on the mission premises once in two weeks, when Poor would spend three or four hours at each session with them, instructing them in subjects of a scientific, moral, or religious nature. Some of them made considerable progress in knowledge, and some had their consciences quickened and exerted a happy influence among their friends in favor of the mission. Four teachers so openly abstained from heathenish practices in 1836, and spoke so boldly in favor of Christianity, that they lost the favor of the parents and their boys all left them.

Still the importance of a better class of teachers impressed itself on Poor and his associates, and they adopted the plan of selecting one promising boy from each school in the Fort and employing him as a monitor or usher on a stipend of half a rupee a month. The monitors spent three hours daily at the mission house, where they were thoroughly instructed in the lessons taught in the school, and in such other branches as were soon to be introduced. They made more efficient teachers in Christian lessons and printed books than the schoolmasters.

The mission report of 1857 in looking back and reviewing these free schools of the Mission says :

> For many years this mission had the appearance of an educational rather than a missionary establishment.

That seems to have been written by the candle light, for the very next sentence reads :

> The policy then was to introduce a knowledge of Christianity among the masses through the medium of schools for heathen boys.

It is true that this particular form of schools was discontinued after 20 years, but it was an efficient method of laying the foundation principle of education as a vital part of missionary work.

(2) THE ENGLISH SCHOOL.

Another part of the foundation was the training of teachers and other workers. For this purpose those early missionaries started their English schools. They were thoroughly imbued

with the idea that Batticotta would never provide them with the necessary workers, and that they must train them up on the ground. But this was not by any means their only reason for starting English schools. According to their own statement :

> English schools are important in several respects. They procure for us the confidence and good will of the higher class of natives. They bring under our immediate influence the most promising boys in the community. They are the channel, and at present almost the only channel, of making known European science. And they afford us the fairest prospect of raising up native helpers.

Their belief was that before many years the English language would extensively prevail in India.

The different objects in view were not emphasised equally at different times, and therefore their methods were subject to variation. Poor wrote in March 1841 a committee report on the English School in which it was laid down that it should be,

> Literary, rather than scientific, Belle lettres rather than Mathematics, polite rather than deeply plodding, facile and attractive rather than intricate and repulsive.

The year before Ward, as principal, had said:

> It is a useless thing to obtain only such an acquaintance with the English language as to be able to distinguish D from X or to spell out 'Baker.' If the language is to be so acquired as to be of real benefit to the youth, both in their after pursuits and in enabling them to read with pleasure and profit books printed in English, much time should be given to disciplining them on the correct definition of words, their origin and correct application in different connections.

Another idea, especially of the first two or three years, was that the feelings of the different castes were so strong that they could not be safely united in one school. So we find that while Todd had in 1835 started an English school in the Fort near the English church, another was started in 1836, also in the Fort but near the hospital. This second school did not last more than a year. Meantime others were started in Dindigul and Sivaganga. In 1839 one was started in Tirumangalam, but the pupils soon left in consequence of a requisition that they should attend prayers in the school. The next year it was started again and was successful.

But none of these schools lasted many years, except the first of them all, the Madura English School, which was opened by Todd the 8th December 1835. This soon gained a commanding position. In 1837 an entrance fee of one rupee was collected ; and any pupil absent a month without leave had to pay another rupee for readmission. In 1844 a monthly fee of four annas was required. Its pupils were one-third Brahmans, and the others were from good families. Its first building was an old temple kindly provided for it by Collector Blackburne; then it was held in a portion of the old palace. In 1847 it was removed to the mission compound in West Masi street.

In 1851 Mrs. Muzzy conducted a female department of this school, in which she taught six Eurasian girls.

It was discontinued in 1855, having been in charge successively of Eckard, Poor, Ward, Dwight, Cherry, and Muzzy. During its existence it had educated more than 1,900 students. It had done a good work in the foundation of education in the Mission. Years after a Brahman official said to one of the missionaries, "All our Madura officials were educated in your English School."

From the very first this and all schools for non-Christians had to meet a sentiment in America antagonistic to them as being "anti-apostolical"; but a revival in Jaffna that had brought many of the pupils of such schools into the church as early as 1834 had for the time completely quieted that opposition.

(3) BOARDING SCHOOLS.

Charity Boarding Schools.

In the candle light of their first experiences Todd had written :

> We may hereafter find a boarding school necessary. But at present we are not prepared to recommend the establishment of one, even if the Board would sanction it. We wish to put our English schools on a good foundation.

This was in 1836. The Mission did not long remain in that state of mind. In the very next year two boarding schools were started, one each in Dindigul and Madura. The Madura one was discontinued almost immediately because of reductions by the home committee. But they were no sooner started than the value of them became apparent. So great was the change of opinion that in 1838 the Mission could say:

> The hope of ultimate success in mission labors rests very much upon the extent and prosperity of boarding school establishments. Long experience in other missions in the Tamil country has shown this to be the most effectual method of raising the standard of education, and for bringing forward a Native agency qualified for mission service, and for other responsible situations in society. It is the intention of the Mission to establish a boarding school either for girls or boys at each of their stations, as soon as the state of their funds will warrant a continued appropriation for this object.

Consistently with this declaration of their faith the Mission established three more boarding schools for boys in 1839, one in each of the new stations of Sivaganga, Tirupuvanam, and Tirumangalam. This number was not afterwards increased during the Mission's foundation period.

These four schools were called "Charity Boarding Schools," but their pupils were from caste Hindu families and Roman Catholics of this district, Tanjore and elsewhere.

If the fears of the people operated against day schools, they presented still greater obstacles to boarding schools. It was these schools, on the other hand, that furnished the strongest attack the Mission had yet ventured to make upon Hinduism. Tracy and Crane said in the report of the Mission for 1839:

> There has been opposition, it is true, enough to show us that if the Lord were to withdraw his favor, a breath would sweep all our schools back again into the shoreless, bottomless ocean of heathenism, but hitherto every opposition has turned out for the furtherance of the cause in which we are engaged.

Their Discontinuation.

The boarding schools flourished until 1845, when they contained each an average of 54 pupils. In 1847 caste troubles reduced their number to an average of 20 each. This defection brought about ther emoval of pupils from abroad, and the

introduction of boys of low caste, who had previously not been received. Within two years other changes followed which restricted admission to Christian boys, and caused further reduction, *viz.*, the dropping of two of the schools and the amalgamation of the Dindigul and Tirumangalam schools into one at Tirumangalam, and then the dropping of that one in 1857.

The *coup de grace* was given them by the Deputation of 1855 in response to a new thought that came to them as "an important discovery" as they were on their way from Madura to Negapatam. This discovery was that,

> The continued existence of the four *station boarding schools for small boys was incompatible with the highest prosperity of the village schools*, and would be so just in proportion as the boarding schools should be carried on with discrimination and vigour.

There was candle light indeed. But this has taken the story beyond our period, and we must go back to survey other parts of the early school system.

(4) SCHOOLS FOR GIRLS.

Mrs. Eckard's Day School.

Mrs. Lucy Todd, the first missionary lady of the Mission, no sooner arrived than,

> She felt distressed at the wretched and degraded condition of the Native females, and was meditating a plan for the establishment of schools, and especially of a boarding school for them, when she was suddenly removed from the world.

It remained therefore for Mrs. Eckard in 1835 to open a Girls' Day School in Madura.

It was about this time that Poor made an effort to start schools for Muhamadan girls, and convened a meeting of leading Musalmans at the house of one of them. When, however, he met them he discerned an insuperable antagonism among them. One opened with an attack on Jesus Christ as unable to save his own life from the malice of Satan and bad men. Poor made the best of it by assuming an inimitably innocent manner; and, professing his ignorance of Christ's not being able to save himself from the devil, he asked for

proofs, and gradually induced them to read the Bible narrative of Gethsemane and Calvary, while he repeatedly interjected the remark, "Behold how he loved us!"

Mrs. Eckard's Day School is supposed to be the first effort for the education of females, other than dancing girls, ever made in the district. A few of the Tamil free schools were exclusively for girls. In 1836 there were 65 girls in a total of 1,214 pupils. In 1839 the boys came from 19 castes, *viz.*, Brahman, Vellala, Mudali, Rajput, Chetti, Naidu, Shepherd, Weaver, Marava, Tailor, Dancing Girls, Kammala, Vania, Barber, Shana, Vannan, Palla, Paraia, and Chaklia, besides Muhamadans; and 5 of these castes sent girls as well. There were 10 from the Dancing Girls caste, 14 each from the Vellalas and Naidus, 19 from the Pallans, and 37 from the Paraians. In 1842 the number of girls in the free schools was 200, but after that it decreased, and gradually the attendance of non-Christian girls dwindled to almost nothing.

Schools in the Stations.

Herrick in 1846 wrote a description of the Tirumangalam Girl's Day School, which will be recognised as true of it many years later, excepting only the money payments:

> We have one school the teacher of which receives Rs. 4 per month, composed at present of 20 boys and 19 girls. They come upon our verandah to morning prayers, and to recite one lesson each day. On Saturday we pay to each girl who has attended the whole week one tootoo (1 cent in those days). Those who have been but part of the time receive in proportion to the time they have attended. If a girl comes but *one* day we take it for granted she comes merely for the money and give her nothing. On the Sabbath they come upon the verandah to recite the catechism, and we give them each one or two plantains. We expect to give them occasionally cloths which the boys of the boarding school have laid aside. We have intended, so soon as we can mature a plan, to adopt some measure by which a longer attendance of the girls will be secured.

(5) Madura Girls' Boarding School.

First Schools in Madura and Dindigul.

This is the oldest continuous school in the Mission. Its foundation was laid in Mrs. Eckard's little Girls' School in 1853. July 5th 1836 Todd was authorised to erect a small bungalow for it; and on the 6th April 1837 the Mission voted

to allow Rs. 25 per month to make it a "Day Boarding School for Girls." The steady progress of this little school was due, not so much to any demand from the people, as to the foresight and wisdom of the Mission. In 1840 Mr. and Mrs. Ward were stationed at Madura, and the Mission decided to make the school a proper boarding school. Crane has left this record of the Mission's action :

> It was deemed expedient (all things considered) to substitute a boarding school for girls, in the place of the day school under the superintendence of Mrs. Ward. Mrs. Ward has succeeded in obtaining seven girls with a hope of more soon. The undertaking is difficult, and a long time must elapse ere the customs of the people so change and their prejudices are so weakened as to make female instruction popular. That day, however, must and will come. Though at times sadly cast down and discouraged yet we feel constrained by the desireableness of the object in view to go forward.

The school had hardly started as a boarding school when it was wholly given up for want of funds. But that condition of things was speedily changed, for about a month afterward, in February 1841, the Mission requested Mr. and Mrs. Ward "to resume the Female Boarding School in Madura."

The strong and universal prejudice among the respectable class of society against female education was not the only obstacle encountered. There was also the difficulty of finding even one mistress properly qualified to teach. The missionary lady, with her children and domestic cares, could not give her whole time to instruction. When the school was given up in January 1841 the pupils all returned to their homes, and when it was resumed their places were taken by ten others.

It was at this time that the Dindigul Girls Boarding School was adopted by the Mission. This had been started in 1838 when the Mission could not spare any funds for such a purpose. A benevolent lady of the regiment stationed there proposed the circulation of a subscription paper, and in this way the support of nine girls was immediately obtained. Forthwith ten girls of good caste were connected with the family of Mr. Lawrence, studying and boarding on the mission premises. This beginning assumed all the more

importance in their minds when they looked at the boys in the boarding school. They asked :

> Where are they to find pious wives ? Must they be left to form connections with heathen females ? But uuless some provision be made this will be a matter of certainty, though it be to the scandal and standing reproach of the Christian name.

They felt the force of the remark of an aged Christian in Jaffna that one truly pious female would do as much as two males for the advancement of the Gospel in this country.

A commodious building was erected in 1842 at the east end of the compound, which accommodated the school to the close of the century and after. The Mission appropriation for it was Rs. 450, but a significant minute records a resolution allowing Ward to use certain balances to finish the work ; and the report of the year informs us that the expense was Rs. 1,000. Little enough for a building that stood 60 years as a school and dormitory, and then, when it was dismantled, yielded up its rafters in a sound and seasoned condition, one of them being found to be a piece of beautiful rosewood !

At this time Mrs. Ward was spending several hours daily in teaching. This was the curriculum :

> Arithmetic, Reading and Writing in English and Tamil, Compendium of Scripture History, History of Birds, Geography, and the Scriptures both in English and Tamil.

The girls were also instructed in needle-work and spinning, and in such domestic duties as would fit them for usefulness when they should become heads of families.

Dowries for Pupils.

In addition to the provision for all their wants in school, the Mission at first followed the Jaffna custom of giving each girl a dowry of Rs. 25 when she left the school to be married. In Dindigul in this way Lawrence was allowed to give two girls each Rs. 25. But in 1847 the dowry was fixed at Rs. 45, the following articles being substituted for money payment :

> 1 large brass pot for water, Rs. 5 ; 1 brass sembu, Re. 1-8 ; 1 brass lamp, Rs. 3 ; 2 brass plates, Rs. 3 ; 2 couches, Rs. 10 : 2 cloths, Rs. 8 ; 1 hardwood chair, Rs. 3-8 ; 2 chairs, Rs. 6 ; cash Rs. 5 ; total, Rs. 45. A Bible and two hymn books were given in addition.

But they did not propose to be caught in the necessity of giving dowries to girls not fit to study; for in 1851 the Mission gave the Girls Boarding School committee power to dismiss such girls as on trial should prove unfit to complete a course of study.

The Schools united in Madura.

This Madura school kept along with about the same strength as that for girls in Dindigul. In 1842 each had 17 pupils; in 1843 Madura had 28 and Dindigul 23. But the need of two such schools was not apparent, and in 1846 the Dindigul school was united with that in Madura, carrying the strength of the latter up to 81, the highest number for the first 50 years of the Mission's history.

In January 1847 the Mission voted that the school be reduced to the maximum of 50 as soon as it could be judiciously done. Cherry's explanation of this to the home secretary was rather lame. He wrote:

> This cannot be explained so well as I wish it could, but suffice it to say that while our seminary for boys is small there is not a very fair prospect of getting the girls married off, and in this country great prudence is necessary in such an establishment in order that it may not have an evil name, which would assuredly be the result if girls were kept in the school a series of years after being marriageable. There will be no difficulty in increasing the number whenever it seems to the Mission that prudence will permit a larger number to be taken in. Our boys' seminary we think ought to be a sort of thermometer by which to govern the number of the girls in the school.

Before the year was out the caste whirlwind raged and brought the thermometer down to a chilling degree. The number went down to 30 that year and still further in succeeding years, and after 50 years from the foundation of the Mission was only 32. But the school never lost its vigor and strength.

(6) THE SEMINARY.

Necessity of Training Assistants within the Mission.

The capstone of the educational system was the seminary, and yet secretaries and missionaries had to come out of the candle light to see it. Not that they did not wish a capstone;

they did, but they thought that Batticotta would be a double capstone, topping off both Jaffna and Madura. It did not take long for the missionaries to come into the clearer light and see that each mission needed its own capstone.

The whole system of schools depended on their getting teachers for them, and the rest of their work as urgently needed other assistants, and in January 1837, less than three years from the establishment of the Mission, Todd wrote to Anderson :

> There are serious difficulties in the way of Jaffna boys coming to the Continent in any considerable numbers, We have no fair prospect of an adequate supply from Batticotta Seminary. Indeed all those students are needed in Ceylon.

The Mission felt that under God they must depend principally on their own efforts to raise up assistants ; and yet they were not prepared to recommend any definite plan. They were coming out of the candle light, but did not yet appreciate the extent to which they were committing themselves. Still they were moving. In July 1838 they appointed Poor and Tracy to draft a letter to Anderson expressing their views in regard to establishing a seminary at some future time. This report was prepared, the Mission accepted it, and it was sent to the secretary at home. They also recorded in their annual letter that they felt deeply the need of a seminary.

At last, in April 1839, the Prudential Committee came out of the candle light and passed the following resolution :

> The Committee regard with favour the proposal made by the Madura Mission that a seminary be established in connection with that Mission ; but before any decisive steps are taken the Mission (shall) report to the Committee what annual increase, for several years to come, it might be expected to make in the expenses of the Mission ; stating, among other things, whether it would be necessary to erect any buildings on account of the seminary, and if so at what cost ; the desirable number and probable average cost of each scholar ; the desirable number and probable cost of the boarding scholars in connection with the stations, etc., etc.

While the Committee were thus cautiously feeling their way, the Mission came out flat-footed and requested a grant for establishing it forthwith, saying :

> We cannot by any possible means from any existing known source obtain either the number of native assistants necessary for us, or those

possessing such character and qualifications as the interests of the Mission require. We supposed that we were warranted in expecting such aid from the Batticotta Seminary, and our hopes have rested there as the only source. But the result has been often-repeated disappointment, both in relation to the qualifications of the young men who have come, and to the number which have been sent, until we are constrained to relinquish all hope.

In 1840 one of them wrote :

Our Seminary is yet in embryo, existing now only in the boarding schools at our different stations. We hope that its existence will have become visible in the course of a few years. We have before us plans which it will require generations of missionaries to carry out.

One of their plans was for a good library. In 1844 Tracy wrote :

Donations of books from the Tract and Sunday School Societies are not enough. Little Henry and his Bearer, Alleine's Alarm, Edwards, and Baxter are excellent in their places ; but they are not the principal materials for the education of young men.

Donations of old and superseded books from private libraries will not do ; we have no spare room for storage.

To this day the Jaffna Seminary has nothing which deserves the name of a decent library ; only something reminding one of a heap of driftwood from a New England freshet.

Having secured recognition of the need, it remained for them to establish the seminary ; and they did not tarry in moving towards the accomplishment of that purpose. In looking for a site they were attracted by the Tamakam, or Johnstone House, the summer castle of Queen Mangammal and, perhaps, King Tirumala ; and Poor and Dwight were appointed to see if that could be secured. They waited upon Collector Blackburne and learned that it was claimed by Sir Alexander Johnstone, Chief Justice of Ceylon, a great friend of the American Mission in that island. Poor wrote him a long letter in 1840 and asked him the pointed inquiry :

Can your Honour make a more appropriate and satisfactory use of the building in question than by using your influence to place it at the disposal, either temporarily or permanently, of the American Mission at Madura, for the purpose of a Scientific and Christian Institution ?

These negotiations did not result in anything definite, perhaps because the Tamakam was in a somewhat dilapidated condition.

They then sought to get 18 acres west of the Tamakam and north of the road leading to it, including the site of the present Union Club; and again land beyond the Dindigul toll gate was considered. After two or three years the mission committee suddenly gave up all idea of the sites north of the river, partly because of their liability to isolation by floods in the Vaigai, and partly because they were considered to be too near the town. It was not until July 1844 that the Pasumalai site was chosen. Sixty-five years after the Mission came into possession of 15 acres near that very Tamakam site for the use of the College.

The Mission appears to have been rather ambitious about a suitable site, but when it came to asking funds for the necessary buildings they were modest enough. Perhaps it was the candle light again; if so, they lost no time in coming out of it. In 1842 they sent an estimate home for Rs. 2,400 for seminary building, compound, and principal's house, the central school building to cost Rs. 500. Two years after they allowed Rs. 2,500 for a lot alone. When they came to build they did not finish until they had spent Rs. 20,000. The buildings were completed in 1847, and so well were they constructed that no new building was erected until 1870.

Commencement in Tirumangalam.

The organisation of the Seminary did not wait for buildings, nor even for a site. Once it was decided to have one, the Mission went to work to organise it in Tirumangalam, the boys boarding school furnishing for it a temporary home. In 1842 it was found that the most forward boys in the several boarding schools had made such progress in their studies as to make it possible to open the Seminary, in which they could pursue studies of a higher order. Thirty-four boys were therefore brought together from the boarding schools at Dindigul, Tirupuvanam, and Tirumangalam, and placed under the care of William Tracy. Of this first class 13 were

Hindus, 8 were Roman Catholics, and of the remaining Protestant Christians a considerable number were from other districts ; for it must be remembered that there were very few Protestant Christian children in this district at that time.

The curriculum consisted of reading, writing, composition in Tamil and English, translation from English into Tamil and Tamil into English, Grammar, Geography, History, Elements of Astronomy, Algebra, Euclid, and one or two Tamil poetical works. It continued its work without much change at Tirumangalam for three years, and then was transferred to its new quarters in Pasumalai.

Establishment in Pasumalai.

The plain on which Madura stands is dotted with rocky hills that rise up like blocks on a floor. One such is Pasumalai, two miles southwest of the city. The name means Cow Mountain, and is connected with a legend of the Jains. The hill is of quartz rock and furnishes an excellent grave for mending the streets of the town. At the foot of the southern slope the Mission obtained about 14 acres in 1844.

Of this site Cherry wrote to Treasurer Hill of Boston the 1st March 1845 :

> We have been very fortunate in obtaining land for our seminary buildings for, instead of having to pay from Rs. 2,500 to Rs. 3,000 as we feared we would be obliged to do, we have obtained a fine and eligible site about two and a half miles from the city which will cost us in clearing and arranging for the purposes of building not over Rs. 400.

In October of the same year the Mission applied to Government through Collector Blackburne for 15 cawnies (20 acres) "on the side and top of a stony hill" adjoining the site already obtained, for the following reasons :

> It is entirely useless to any one out of the Mission, except for purposes of annoyance ; and it is to anticipate, and so prevent, any such annoyance, that the Mission now apply for a grant of the land. An additional reason for the application is that the Mission may hereafter, if it should have the means, erect an observatory of some kind on the top of the hill, which is well fitted for such a purpose.

The application was more than successful, as shown by Blackburne's letter :

MADURA, 11TH APRIL, 1846.

From Mr. J. Blackburne,
Principal Collector of Madura,

To The Rev'd Messrs. Tracy and Cherry,
American Missionaries, Madura,

GENTLEMEN,

I have much pleasure in communicating to you the ready acquiescence of the Most Noble, the Governor in Council, with my prayer of the 14th February, that you should be allowed to hold 23 (cawnies), $7\frac{1}{2}$ (adies) of Peramboke gravel hill, known by the name of Pasumalai, at the tax of one anna per Cawny per annum, and that you should hold the neighbouring land previously in your possession comprising 10 c. $10\frac{3}{4}$ a. Nunjah and Punjah, taxed in the Survey at Rs. 65-8, at the reduced rate of Rs. 3-13-11 per Cawny per annum, so long as they continue appropriated to scholastic Mission purposes

I have the honour to be,
Gentlemen,
Your most obedient servant,
(Signed) J. BLACKBURNE,
Principal Collector.

The Mission asked for 20 acres and received 31, and thus expressed its appreciation :

That the thanks of the Mission be presented to J. Blackburne, Esq., for the kind interest which he has uniformly manifested in our work, and especially for his recent assistance in procuring a grant of land at Pasumalai for the use of the Seminary.

In 1855, when Treasurer Rendall had applied to Collector Parker for certain permission certificates, Parker wrote to him :

I observe that you have made no application for the $34\frac{2}{16}$ land held by you in the village of Kistnapuram in the Madacolum Taluq, or as it is commonly called Pasumalai, nor for the land occupied by Mr. Muzzy at Madura itself, and I would beg leave to acquaint you with my opinion that any Deeds which you may possess for the same, do not render the certificate unnecessary.

Rendall promptly acceded to the proposition and sent in the necessary applications.

Work had to be pushed rapidly to allow the removal in 1845, but by denying themselves various conveniences the principal and students made their start in then ew quarters

with the principal's bungalow only partially completed and the school bungalow finished, but without class rooms or kitchen. The church was finished for use in October 1847. At the same time the east bungalow was erected for a second missionary instructor, though not permanently used for that purpose until the institution celebrated its jubilee. They had to start with a plant consisting of two bungalows, a church, the seminary hall with four class rooms, godown, kitchen, and dining room, a sick room with bath room, a quadrangle wall with prayer rooms along its northern side, five helpers' houses and the enclosing compound wall.

OLD CHURCH, PASUMALAI.

A class of seven, all of whom had united with the church, were graduated in Tirumangalam before the transfer of the Seminary to Pasumalai. The number of students promptly went up to 54 in 1845 and 61 in 1846, and then as promptly went down to 12, the lowest number in all its history, under the stress of the caste storm in 1847. The year began with four native teachers and 49 students ; it closed with one teacher and 12 students. In a considerable measure the Seminary recovered itself during the following years and closed the year 1851 with 4 teachers and 37 students.

Policy of the Mission.

The policy of the Mission was thus stated by Tracy to the Board :

We have not been particularly desirous of bringing the Seminary to the notice of the European community ; for, although that would be desirable were we to a great extent dependent upon Europeans for funds, or were it our object to educate young men without particular reference to their becoming assistants in our missionary work, we think that in our present circumstances this is undesirable. We do not wish our students to look forward to Government service as the reward of their success. For this reason we have held no public examinations.

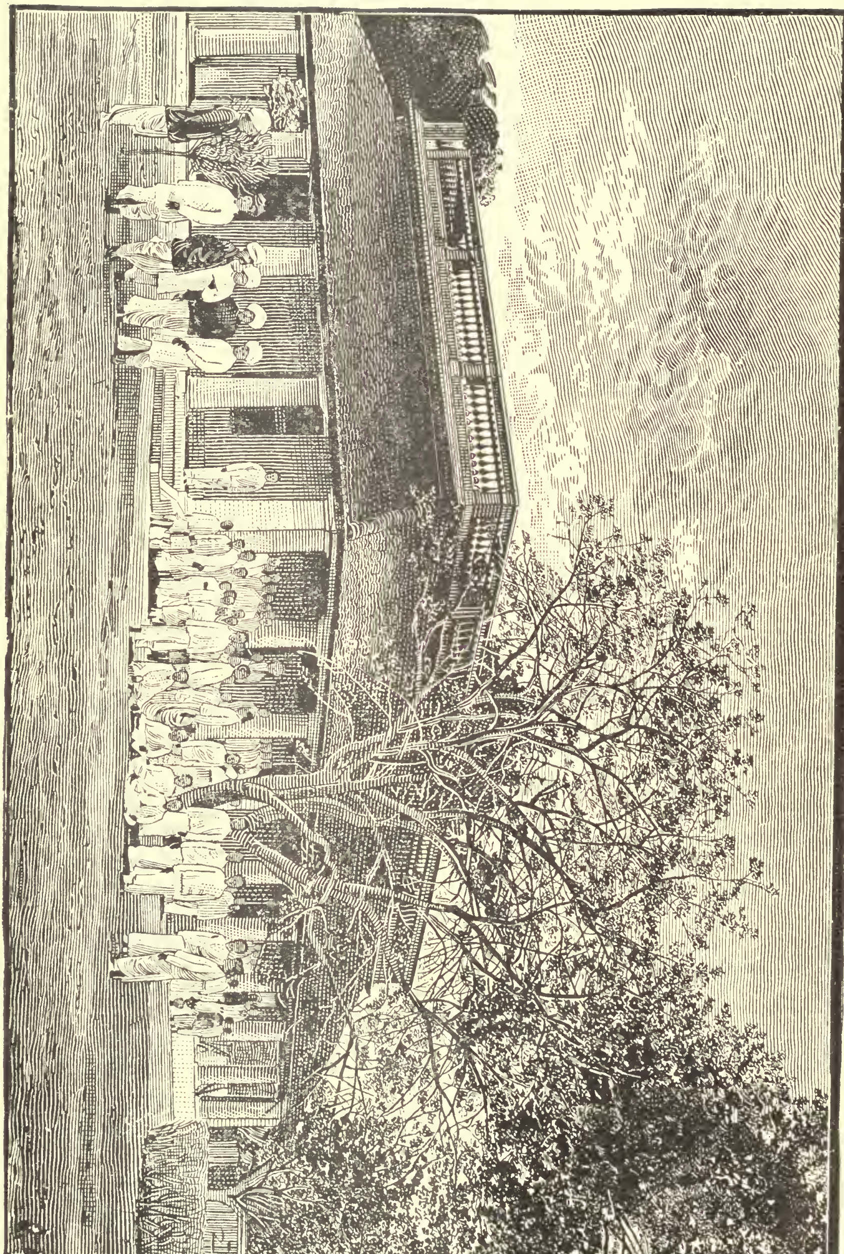
In October 1849 the Mission passed the following resolutions :

1. That the object of the Seminary is not general, like that of a college, but that it is exclusively to raise up the native ministry required n our field.

2. That the present state and more immediate prospects of our field call for a ministry well prepared for their work by instruction in the vernacular tongue.

3. That the course of instruction in the Boarding schools and in the first stage in the Seminary be mainly in Tamil, and that the English language be studied as a classic in the Boarding schools to the amount of one hour a day, and in the Seminary two hours a day, both exclusive of recitations ; that the rule and aim in respect to Tamil instruction shall be thoroughness, and that the rule and aim in respect to English shall be ability at the end of the first stage to read common English with profit.

The fourth resolution provided for a division at the end of the first stage into those who should pursue mainly Tamil for another year, and those who should take both Tamil and English studies in a more extended course. A committee of three was appointed to prepare a course of studies in accordance with these resolutions. And so arrangements and re-



arrangements were made with bewildering succession. They were in the candle light, and yet they held firmly to the grand purpose of sending laborers into the vineyard of the Master.

Auxiliary to the Seminary were the preparandi classes in the different stations. As the Hindu village schools declined, the classes of monitors at the several stations became the preparandi classes. Each missionary was allowed to take boys from his boarding school and support them in a separate class, to be trained personally by himself for the duties of caring for congregations and schools. They were not a very high grade of assistants, but the needs of the field were pressing and they supplied a want. In 1852 these several classes were brought into Pasumalai, where they could be trained more systematically.

The year 1849 was marked by a deep religious interest. An account of the outpouring of the Holy Spirit among the Nestorians of Persia seemed to excite the minds of Christians generally, and in July and August several students were found to be under deep conviction of sin. A day of fasting and prayer was attended with deep solemnity, and in December nine were taken into the church, while a number of others gave good evidence of piety.

Any inclination to industrial education was early headed off by Anderson, who wrote February 20th 1837 :

> There has been a strong tendency in some of the Missions, besides those among the Indians, to make the system of education complicated and expensive by adding a manual labour department, and have land and shops and tools and stock, and a mechanic or other secular superintendent; but the Committee, taught by their experience among the Indians, have not consented to it.

This was, in brief, the system of education founded by our forebears as they were laying the foundation of the Mission in all its parts. One more influence that was of the greatest help was the kindness of the English officials of the district. Poor wrote thus about it in 1840 :

> From the first establishment of the Mission at Madura, but more especially from the time in which our mode of missionary operation discovered itself in its results, the Collector of the district has uniformly,

in the kindest manner, encouraged us in our labours, and in various respects rendered us unexpected assistance. We have also received rather magnificent donations and monthly subscriptions from two Gentlemen, Acting Judges in the Zillah Court, who made themselves personally acquainted with our proceedings; and one year ago, when there was a curtailment of funds from the Board of Missions, in consequence of the unexampled pecuniary embarrassments in America, the Madras Government, on being made acquainted with our necessities, made the generous grant of Rs. 3,000 in aid of our school establishment.

(7) The System Noticed in Parliament.

For some reason or other the Mission's educational system attracted attention in Parliament in 1845, and the following letter was addressed to Blackburne by the Accountant-General:

Sir,

1. I have the honour to request you will have the goodness to furnish me, at the earliest practical period, with a return of the establishment maintained by Government in your District in 1843 for the promotion of education amongst the Natives of British India and the salaries and Expense of the same and also a statement of the funds supplied from other sources than the Government for the support of education in your District, and the expenditure of the same under separate heads, which latter should of course be prepared by you in communication with the associations or individuals etc., in charge of such institutions, if there are any in your District.

2. I would observe that it is not intended that village or other petty schools should be included in the return now called for.

3 I would request your particular attention to the early preparation of these statements, as they are required by the Honourable Court of Directors as early as practicable for the purpose of being laid before the House of Commons.

The statement presented by the Mission in answer to this was:

4 Boarding Schools for Boys	Rs. 3,500
2 Do. Girls	1,500
2 Day Schools for Girls	400
1 Seminary for Young Men who have graduated from the Boarding Schools	1,000
Teachers' Wages	1,650
Salary of the Missionary connected with the Seminary	1,500
English School, Madura	400
	Rs. 9,950

3 THE STATIONS.

In December 1835 the Mission laid before the Jaffna Mission a proposal to divide Madura district into two fields;

the one to extend from the coast to Sivaganga, including that town and vicinity, and so, as near as might be, in a north and south direction ; all west of that line to form the other division. In this way a separate mission was to be established in the Ramnad division, to be associated with the missions of Madura and Jaffna as those were with each other. This was not carried out. No more was a proposition in 1851 to divide the Mission into three separate missions. These were candle light propositions.

Ramnad.

Unsuccessful.

At the beginning of 1836 the Mission had in Madura Eckard, Hall and Lawrence with their wives, and William Todd, seven in all ; and they had no idea of all keeping together. The first direction in which they had been looking for extension was toward Jaffna, whence they had come. It seemed natural that they should have a station in Ramnad ; and as Poor and his wife were to join the Madura force in March, arrangements were made for Mr. and Mrs. Eckard and Mr. and Mrs. Hall to start a new station, a branch mission as they called it, immediately on the arrival of the reinforcement. But before they could start, indeed on the 2nd January, Mrs. Hall died. The plan was not changed, but was committed to Mr. and Mrs. Eckard and Mr. Hall to carry out. But if one sister was taken to a higher sphere the other was subject to such dreadfull spells of depression that the loneliness of Ramnad threatened to dethrone her reason, and the attempt was given up almost as soon as made. Mr. Eckard could do no less than take his wife over to Jaffna, and Hall went with them. They never returned to Madura, and no missionaries were ever again sent by the Mission to occupy Ramnad. The Mission did indeed hope some time to re-occupy it, and in 1856 it was named as a separate station again, but that effort came to nothing, and it was afterwards left to the Society for the Propagation of the Gospel.

Dindigul.

Land secured from the Military.

Before Hoisington and Todd had been in Madura many months they had discovered that Dindigul was the principal town in the northern part of the district, and that it was surrounded by many large villages. They wrote :

There is nothing to prevent two missionary families going in there at any day, and it appears to us that they would find at once open to them a wide and effectual door.

Mr. and Mrs. Lawrence had joined the Mission in October 1835, and Mr. and Mrs. Dwight came in April 1836. So on the 5th July 1836 the Mission authorised Lawrence and Dwight " to visit Dindigul for the purpose of exploring the country with a view to forming a new station."

The result was so satisfactory that in October Mr. and Mrs. Dwight were appointed to open the new station, and moved there in November. At this time Mr. and Mrs. Lawrence had gone on a visit to Jaffna ; but they were back by the beginning of the year 1837,and in January were assigned to Dindigul. At the same time Lawrence and Dwight were authorised to purchase a piece of ground in Dindigul, Rs. 1,500 being appropriated for a dwelling house, Rs. 50 for a bungalow for an English School, and Rs. 25 for bungalows for Native Free Schools. That last appropriation of Rs. 25 seems small enough when we read that at the same time these two brethren were authorised to establish ten free schools. In those days a small military force was stationed in Dindigul, and one Lieutenant Cox had a house for sale, which the brethren were authorised to purchase for Rs. 500, provided possession of the land could be assured until another regiment should be stationed there, or Government should order it to be disposed of.

Sivaganga.

A Hard Field.

Three new stations were opened in the year 1838 ; of these the appointment of a man to Sivaganga preceded that to the

other two stations by one day. On January 15th of that year Todd was invited to commence a station there. During the previous year such a step seems to have been in mind, for most of the members of the Mission visited it in person. Soon after his appointment, however, Todd resigned, and later in the year Mrs. Cope's health seemed to demand a change from Madura ; so early in October Todd's appointment was given to Cope, and he and his family immediately moved there. Says the report of that year :

> A plot of ground in the west part of the town was obtained of the Zemindar, who then possessed a little power, and a house for a dwelling commenced. A small tent pitched under a neighbouring tamarind tree afforded the best residence that could be had while the building was in progress.

In July 1839, Mrs. Cope's health being still precarious Cherry was appointed to take charge and did so. With all the favorable impressions received by the missionaries, and the promise of importance as a centre of missionary work, Sivaganga proved to be a hard field. It was not occupied by a missionary after 1854, and in 1871 was incorporated with Manamadura station.

Tirupuvanam.

Gratifying Results.

The next day after the Mission had appointed a man to open the station of Sivaganga, January 16th 1838, Crane was invited to open a station at Tirupuvanam. As far back as 1836 the Mission had requested its chairman, Todd, "to procure a piece of land at Tirupuvanam to be occupied as a station" ; and in July 1837 Todd and Cope were appointed a committee to make arrangements for building a house there, the sum of Rs. 500 being appropriated for the purpose. But when this committee in October of the same year reported that they had purchased a piece of ground, contracted for timber, etc., they were requested to suspend further operations for the time. Upon his appointment in January 1838 Crane immediately commenced the erection of a dwelling house, and so far completed it by October that he was able to move into it with his family.

It was a large and interesting station, and gratifying results were realised within a short time. This also was afterwards absorbed by Manamadura, but not until 1903.

Tirumangalam.

Distrust and Suspicion of the People.

Tirumangalam was the third of the stations opened in 1838. Poor had auhorised a school there in 1836, and, like Sivaganga and Tirupuvanam, it had been in the mind of the Mission as a desirable place for a station. In April 1837 Todd was appointed to arrange for the opening of stations both at Sivaganga and Tirumangalam. The missionaries appointed to occupy Tirumangalam at first were Tracy and Muzzy. A piece of ground was secured and preparations were made for building without delay, but the requisite materials were not forthcoming, and the mission families were deterred by illness, so that the houses were not finished sufficiently to be occupied before the end of the year. Muzzy and his family moved there in November by occupying a small mud-walled building designed for a cook room. In March 1839 the new bungalows were habitable, and Tracy and his family moved there early in that month.

The great success of Christianity in later years makes it difficult for us to realise that at the beginning this was one of the hardest places in which mission work was started. And yet that is plainly shown in the mission report of 1839. It says:

> For some time after the missionaries commenced their operations much distrust and suspicion were manifested by the people, who, though they would listen to instruction and receive Christian books, stood aloof from them in other respects, and refused to place their children in schools under the superintendence of the Mission. This feeling has to a great extent subsided, but it is still like a smothered flame ready to burst out anew at the first exciting cause. Several instances of this have recently occurred, which show that the greatest caution is still needed in making every movement.

Later in the year, when a church was organised, the people showed considerable alarm and wonder as to what such things meant. We read again:

> A report was widely circulated that the schoolmasters, monitors and children connected with the Mission would be compelled to drink some magic lotion by which they would all be made Christians. A number of children were taken away from the schools; and during the administration

of the ordinances on the Sabbath several parents were seen walking backward and forward before the mission house endeavouring by signs to call their children away from so dangerous a place. All seemed much relieved when the exercises were closed without any one having received injury, and the excitement soon subsided.

Since that time of suspicion Tirumangalam station has developed a strong Christian community, and in many ways outstripped its two sister stations.

Madura Fort.

Afterward named Melur.

In 1843, when the English School was doing its most important work, Madura Fort, being the seat of the school, was made the residence of a missionary family and separated from "Madura East." It thus became a new station, and was first occupied by Dwight. Dwight's lamented death occurred at the beginning of 1844 and Muzzy was appointed to his place, to continue in charge of the station and school until they both disappeared. In 1848 the boundaries of the Fort station were enlarged to include that part of the East station, together with Melur, which lay north of the Vaigai river. Then, when the Deputation came from Boston and the English School was closed, the portion within the city was added to "Madura" station, the name "Madura Fort" was changed to "Melur," the Fort Church was called the Melur Church, and Madura Fort Station disappeared by absorption.

Rendall's estimate of the value of the Fort premises then offered for sale, as given to Fischer in 1855, was :

		Rs.	
Compound for English School, 8¾ grounds @ Rs. 100		1,400	
House used for the School, with Bazaars and other Buildings	...	1,800	
Chapel	...	1,000	
		4,200	
Deduction on the whole	...	720	
			3,480
Adjoining Compound, 20 grounds @ Rs. 160	...	3,200	
House and Outhouses	...	2,900	
		6,100	
Deduction on the whole	...	1,150	
			4,950
The screens and two punkahs not to go with the house...			8,430

The treasurer's account shows that this property was not sold until 1857, and that then the amount received was Rs. 5,700.

Dindigul West.

Merged in other Stations later.

Dindigul station stretched northward to the Trichinopoly and Karur districts, westward to Coimbatore, southwestward to the Western Ghats of Travancore, and southward almost to the Vaigai river. So the Mission took advantage of the arrival of Mr. and Mrs. McMillan early in 1846 to divide it and organise "Dindigul West" as a station. This took in the great Dindigul and Kambam valley extending south of the entire range of the Palni Mountains. It was soon contracted by the formation of Periakulam station at the further end of the valley, and in 1855 by that of Battalagundu station; in that year there was almost nothing of it left, so after an existence of nine years the remnant of it was merged in "Dindigul" station. It was McMillan's only station, and he was almost the station's only missionary; for J. E. Chandler's year there was preparatory to the opening of Battalagundu station.

Periakulam.

Became Flourishing in Spite of a Poor Beginning.

This station was set off from Dindigul West in 1847, and July 7th of that year Cherry was requested to take charge of it. Later in the year Ford, who had in July been appointed to Melur, was associated with Cherry at Periakulam. This is the description of it, as given at the time:

> The field is one of much promise comprising the whole of the lower part of the Dindigul valley which is filled with villages. The town of Periakulam itself contains not far from 8,000 inhabitants; it is situated about five miles from the foot of the mountains. Some fears have been entertained that its proximity to the mountains may at times affect the healthiness of the station, but we have no means of ascertaining this except by an actual residence there.

There have been times of unhealthiness there, showing that the cautions of those missionaries were not without foundation. It had a poor start on this account. Cherry and

Ford and their families at first occupied houses of mud and hatch, and before a permanent suitable residence could be finished, *e.g.*, in 1849, both families suffered so much from jungle fever that the Cherry family had to leave the Mission, and the Ford family were transferred, going first to Dindigul and then to Tirumangalam. Unfortunately the beginning was made in a year remarkable for the severity with which the fever raged in all that region. The new bungalow had been so far finished in January 1849 that the Mission voted that the east end together with the veranda be finished; also that Ford remove all that was valuable in the mud houses into the new house, to be used at his discretion. After that the bungalow was left unfinished until 1854, when Noyes was stationed there and permitted to complete it. Since then it has continued as a residence, and the station itself has flourished like a green bay tree, spreading its branches far and wide.

Mandapasalai.

Flourished from the Beginning.

The last station to be formed in this foundation period was Mandapasalai. In 1845 Taylor was sent to Tirupuvanam, a station that stretched northward to Puducotta, east and south to the sea, and west to Tirumangalam. Within five years he saw the work increasing to such an extent to the south that he made up his mind that the best centre for his work was at Mandapasalai, forty miles to the south of Madura. So in May 1850 he sought and obtained the consent of the Mission to change his place of residence to Mandapasalai, where temporary buildings had been erected. In April 1851 Mandapasalai was declared to be a station. Like Periakulam station it has flourished from the beginning, and now these two stations, which came into the circle last in that period of the Mission's history, have become first in numbers and in Christian influence in the villages of the district. The study of the next period will show how in each

of these two stations one strong missionary was instrumental in the splendid development that followed these foundations.

Puducotta was called a station from 1846 to 1849, and a band of Indian workers were employed there under the supervision, first of Cherry and then of Muzzy. It had been passed over to the Mission by the Church Missionary Society. But no missionary of this Mission ever resided there, and it can hardly be considered as having fully entered the circle of stations. The Rajah of Puducotta recognised his relation to the work of the Mission in the year it was taken over by visiting Pasumalai Seminary in company with Collector Blackburne. The gentlemen showed their appreciation of the Seminary by each giving a donation of Rs. 200. But Puducotta was too far away from Madura, and the funds of the Mission were too limited for the Mission to take that work; and as the Church Missionary Society had passed over lands, schools, and catechists to this Mission, so this Mission passed over to the Leipsic Lutheran mission the lands, schools, and catechists, and the good will of the Rajah, let us hope. Negotiations were carried on in 1848, but the representative of the Lutherans. Rev. C. Ochs, was detained in Mayavaram, so at his request the transfer was considered to be "from and after the end of 1848"

Foundations well laid.

We can now see how well and truly laid were the foundations of the station work of the Mission. On the east, whence the first builders came, the stations of Tirupuvanam and Sivaganga reached to the sea and northward to the borders of Tanjore and Puducotta; on the north, Madura Fort and Dindigul East thrust their walls out to the borders of Trichinopoly, Karur, and Coimbatore; on the west, Dindigul West, Periakulam, and Tirumangalam stretched out to the mountains of Travancore and Tinnevelly; on the south, Tirumangalam bordered on Tinnevelly, and Mandapasalai extended itself to the sea again; while in the centre was the compact and powerful station of Madura having connections

radiating out to all parts of the field. It was then that somebody in the Mission brought up the question of dividing it into three separate missions, and Taylor and Little were appointed a committee in September 1850 to report on it in January 1851, which they did. Suffice it to say that the report was accepted, and no division was made. Had they considered such a proposition in the early days, possibly it might have been done; but now, with such compact foundations, how could it have been divided? And those foundations are the same on which we stood after seventy-five years. The rains descended, and the floods came and the winds blew, but the foundations, nine strong, stood, for they were compactly built on the rock Christ Jesus.

4 THE AMERICAN STAFF.

Conventional Missionaries not in Evidence.

We have seen that in the very beginning Hoisington and Todd urged the appointment of 27 missionaries. They soon realised that such a force was not forthcoming. But as they wrote for some reinforcements, it seemed to them that at least two might be laymen. In 1836 Anderson was asked to send them two laymen as soon as possible. One of them was to be treasurer and perhaps secretary, to relieve them as far as possible from all secular concerns. If they had the conventional idea of a missionary as standing under a tree in a long black coat proclaiming his message to a few curious heathen, they were rapidly becoming disillusionised. Todd's remarks on this point are interesting :

> Such is the state of society here that a large amount of worldly business is indispensable. The erection of a dwelling house may safely be regarded as consuming three months of time. I see no way in which a large amount of worldly cares can be prevented. Such cares are extremely injurious to the mind and consequently to the work of a missionary.

Todd spoke out of a painful experience, for almost all the worldly business of the Mission from the commencement had devolved on him. Poor was anything but a conventional missionary. A full generation after he left Madura old

inhabitants could remember his going about in a short coat and skull cap visiting the schools in and out of the city. He it was that Eckard said "was really efficiently the one who established the Madura Mission on a strong and permanent basis."

In 1840 Anderson wrote advising the return of Poor to Jaffna, on the ground that the emergency which called him back was as strong as that which took him away. So in October 1841, after a most fruitful term of six years, Poor returned to Jaffna.

The Question of Lay Missionaries.

There was other work for laymen than "worldly business." The Mission wished to give up their schools principally to them. One, they thought, might take the English schools, and the other the village schools and town free schools. If one should be a physician all the better, for they needed a physician. A college course was not indispensable for them ; a good academical training was sufficient, but they should have a practical knowledge of school-keeping. Tact at engaging the attention of children, rather than any particular amount of knowledge was what they needed. It was desirable that the man appointed to the English schools should be acquainted with book-keeping, for he must be treasurer of the Mission. Finally, if their wives were acquainted with the Infant School system, it would be no small recommendation.

But when the proposition was made to send out laymen who could partially earn their own living and thereby save expense, the missionaries of Ceylon and India absolutely opposed it. In their "Answers to 48 Questions," under No. 12, they have this to say :

> The expense of living in this country must be the same to laymen as clergymen. Houses must be built for them at the same expense. Their salary must be the same. However it may be in other heathen lands, in this country it is utterly impossible for a foreigner to support himself or his family either wholly or in part by agricultural or mechanical labours. The people wear neither shoes, hats, or clothes that require cutting or sewing. Consequently shoe-makers, hatters and tailors could not live here. Native carpenters here would grow rich on 11 cents a day, while

in America they could not work for less than 50; and there are Native carpenters and cabinet-makers more than enough to supply the demand. And so of all the mechanical arts.

There is nothing that a layman can do for his own support; and he must have food and clothing for himself and family, and this will cost him as much as for an ordained missionary. The price of passage will be the same.

He cannot bring up and educate his children in this country. They will be lost if he attempts it. There is no employment for them here, consequently thay must be trained in idleness. They cannot go almost naked, as do all classes among the Natives, or live in any respect as they do, and until they can they must starve if thrown upon their own resources. Such is the forlorn lot of most of the descendants of the Dutch and Portuguese, once the princely lords of [Ceylon].

The Question of Married Missionaries.

The assumption that missionaries would be married was in accordance with the thought of the early missionaries. Though English societies sent out men unmarried, America was farther away, and objections arose on that ground. In February 1839 the Delegates of this and the other missions of the Board sent this statement of their views to Dr. Anderson:

As a general thing missionaries in India should be married, whether their happiness or usefulness is regarded. There are some who might prefer a single life, and in certain stations, perhaps as evangelists, might be more useful than if married. But these are exceptions. Most will wish to marry, and if they come out single they may not readily find suitable companions. For them to return home after a few years would involve expense and loss of time, and endanger the loss of some finally from the field.

The Study of the Vernacular.

They believed in getting the vernacular as far as possible, and in October 1838 appointed a committee to present a letter to the Prudential Committee in Boston recommending that,

Missionaries appointed to labour among the Tamil people devote some time to the study of Tamil previous to leaving America.

And when this committee presented their letter in January 1839, the Mission not only adopted it but added suggestions in relation to missionaries receiving aid in acquiring the vernacular from children of missionaries at home. In 1840 they formed among themselves a Tamil association in order that its members might render mutual assistance in the acquisition of the Tamil language. Once a quarter they were

to hold a public meeting to present translations, compositions, dissertations on subjects of Tamil literature, and reviews of Tamil publications. This sounds very thorough, but it does not appear how thoroughly it was carried out. At any rate we have the following entry in the history for the year 1849 :

Mr. Chandler was removed to the north house in Tirumangalam, and allowed nine months for the study of the language.

Evidently the course of study could not take one very far into the literature of the language at that rate. But some of them, notably Poor, carried their studies to a high degree of proficiency. Poor learned his Tamil in Jaffna before coming to Madura.

Residence.

Another principle the Mission believed in was the division of labor. In 1836 they emphasised it in these words :

We deem it of vast importance that each missionary should have a distinct field of labour. If two or more are at the same station, each should have his appropriate work. By such a division of labour each one will feel responsible for his own work, and will have no fears of impinging on the province of another.

This Mission has always been a democratic body, ruling by the vote of a majority of its members. But once in the history of its appointments to stations in its foundation period it decided to leave to the lot the decision to be made. May 6, 1846 the following minute was recorded :

After due consultation and prayer to God the stationing of the new brethren was decided by lot as follows, etc.

The new brethren were Webb, Herrick, and Rendall, and the lot sent Webb to Sivaganga, Herrick to Tirumangalam, and Rendall to Dindigul. Of these Herrick only found his great life work where the lot sent him ; Rendall was destined to do his chief work in Madura, and Webb was the man that was to impress himself upon Dindigul.

Every new station demanded the building of a new house· beginning with Madura East ; therefore in 1836 the Board was requested to send with every new missionary Rs. 2,000 to build him a house. Madura Fort alone purchased a house

outright, and that cost, not Rs. 2,000, but Rs. 3,000 and Rs. 100 for repairs. Madura East bungalow consisted at first of two rooms, a hall and bed room, the present dining room and adjacent guest room. It soon began to grow, and has been growing ever since. In 1841 a new room was made by extending the flat roof of the hall and bed room nearly eighteen feet in front. Thus was made the present capacious drawing room which has seen so many gatherings of the Mission since. Then a bath room was added here and a staircase there and another bed room in front, and an office ; and on and on it goes trying to adapt itself to the varying changes and needs of the Mission, losing its identity and becoming a huge aggregate of accommodations perhaps, but all the time offering a welcome to residents and transients, workers and globe trotters alike.

The Cemetery.

If the living needed accommodation, so did the dead, and at first the English cemetery afforded them a resting place. Mrs. Lucy Todd was the first to give up her life ; she died in 1835 at Devipatnam, while on the way to Jaffna. She was followed on the 2nd of January 1836 by Mrs. Hall, who was buried in the English cemetery. Then on the 1st June 1837 Mrs. Clarissa (Woodward) Todd died and was buried in the same cemetery. And on the 4th November of the same year Mrs. Charlotte Cherry died in Jaffna. Thus at the beginning four ladies gave up their lives for the new mission in 3 years. No wonder that the Hindus spread the report that their goddess Minachi had declared that no white woman should live in Madura.

But these all died in faith, leaving behind them a blessed testimony. Mrs. Hall's experience was commemorated in a Tamil tract entitled " The Happy Death."

Steele was the first man to die in the Mission and Dwight the second, the former dying in 1842 and the latter in 1844. In 1842 the Mission had set off the northeast corner of the

mission compound at the East Gate for a cemetery, but does not seem to have used it. The first one to be buried in the present cemetery must have been Dr. Steele. It was then an open piece of ground, granted by the Collector for a burying ground but not enclosed until the next year, as was shown in Rendall's application to Collector Parker in 1855 for permission to occupy it as the property of the American Board.

The stone for Steele's grave was secured through the assistance of E. M. Marrett, assistant revenue surveyor in 1843, after whom is named the street running west of the East Gate church. The stone measured 7½ feet by 2½ feet and cost only Rs. 11.

Fearful Attack of Cholera.

The man to enclose the new burial ground was Dwight, and he was the first to be buried in it after it was enclosed. 1843 had been a year of good health in the Mission, although, as it is recorded, "cholera prevailed extensively during various periods of the year at and around the different stations."

Dwight was secretary and treasurer, and for his accommodation the January meeting of 1844 was postponed a week. Before that week was out, on Monday January 8th, the members of the Mission were hurried to Madura by expresses bearing the sad tidings of Dwight's hopeless condition from cholera. The meeting was again postponed until the 11th January to attend the last sacred rites for the remains of their missionary brother, and also to wait on the sick and afflicted. These were not a few. The morning after Dwight was laid to rest Mrs. Dwight was attacked. She recovered, but only "after many days of helplessness, of suffering, and of the most rigorous medical treatment."

Mrs. Dwight's children were also smitten. The Dwights lived in the Fort bungalow and the Cranes in the East bungalow. At Dwight's Muzzy was taken and had to be

removed to the East bungalow, where for some days his recovery was considered very doubtful ; and, although he was spared, his constitution was much weakened by the disease and the rigorous treatment to which he was subjected. Mr. and Mrs. North and their four children had just joined the Mission from the Singapore mission and all four children were down with the scourge, and were recovering, when suddenly their mother was fatally stricken down. Mrs. North died on the 13th of that fatal January, and on the 19th Mrs. Jane Cherry. Thus between the 7th and 19th cholera struck down two men, three women and six or more children of the mission circle, of whom one man and two women died. A considerable number of servants and other attendants also died ; and in the city people were dying at the rate of fifty or sixty a day. The atmosphere was tainted with the odor from funeral pyres.

The adjourned meeting was held on the 11th, and the only ones present were Cherry, Crane and Lawrence ; Tracy and Muzzy being absent, the former to watch by the sick bed of the latter. Only the most necessary business was transacted, and they adjourned to meet again on the 16th, when Tracy could be present. Of this meeting Cherry wrote to Anderson :

> When we had reason to believe that God had said to the destroying angel, 'Stay thine hand, it is enough,' we assembled for the purpose of attending to such business as was necessary for the time being. The man upon whom we had all depended from year to year as guide and counsellor in all financial concerns, and whom we had ever found so correct that his word was almost law, was now no more.

Crane was appointed secretary and treasurer in Dwight's place, but he had been so used up by watchings and fatigue during the days of sickness that he had to give up entirely and return to America before the year was out. He arrived in Madras in August with his eyes closed up tight with ophthalmia, and was treated by the application of a dozen leeches at two different times. Worse than that were the rheumatic affection and palpitation of the heart, causing his limbs to swell and giving him terrible nights in which he would frequently wake up in a state of exhaustion and distress.

We can appreciate in some measure Cherry's reference to that time of distress ; he wrote in June :

> The hearts of all our Mission have been bleeding since the solemn providences of January last. Those were days of darkness when the tenderest and the strongest cords which bind humanity to earth were in a moment sundered. They were days of amazement, of wonder and anguish. We who lived sat, and stood and walked with one another, but our lips were sealed and our tongues refused their utterance. The moan of the disconsolate, the sigh of the sorrowful, bereaved, heart broken mourner, mingling their tears with those of sympathizing brethren and sisters, was then our language.

Need of a Physician.

As we think of this distressed company without a doctor, hastening in to the Fort bungalow for the sake of helping and yet to unnecessarily add to the number of victims, the rigorous treatment, the lonely burials without public notice, we realise that they suffered in the candle light of medical knowledge and mission policy. Exactly fifty years from that date the secretary and treasurer of the Mission again lay very ill with cholera, and the mission meeting was again postponed, this time two weeks instead of one, for his accommodation. With him in the same house lay the senior member of the Mission dying from the same disease, and in the ladies' bungalow near by a young lady was likewise stricken down. In the Mission there were then two experienced doctors. Instead of calling in the out-station missionaries they kept them rigidly away from the patients. Faithful servants were the only nurses, but under the direction of the physicians they were efficient. The result was that no child nor servant even took the disease, the aged missionary was the only one that died, and in two weeks the adjourned meeting was held, the invalid secretary being present.

The next to pass away was Mrs. Muzzy, who was buried in Madura in December 1846. In the same month Lawrence died at Tranquebar on his way to America. He was an active man, penetrating to villages in remote corners where few others could go. He was perhaps too impulsive, for once he found an old woman worshipping a clay image near a shrine, and tried to show her the folly of it by breaking the image

with his stick. He was promptly brought up before the Collector by the Brahmans, who claimed damages for thousands of rupees, but had to be satisfied with the cost of new images. Once in Dindigul he put his hand on the head of a small Indian boy named Susai and took him into his study and prayed with him. That simple act of attention was never forgotten by the boy, who was afterward named Albert Barnes. Another mission agent, L. David a Roman Catholic, was converted at Palni by the preaching of Lawrence.

The last of the adults to pass away in this period was Mrs. Amelia Little, who had been in the Mission only two months. She died of typhoid fever at Pasumalai in July 1848. Four children's graves in the Madura and Kodaikanal cemeteries attest the deaths of as many little ones between 1846 and 1849. Two were the children of Mr. and Mrs. Webb, who died of cholera in one night. They were on their way to Kodaikanal, and for many years their grave stood on the brow of Nebo, just above the present native settlement.

With this record of deaths and illnesses, and the feeling that at least Mrs. Muzzy's life might have been saved by a physician, the Mission pleaded earnestly for such a person to be sent out. Three times before 1846 a member of the Mission had been appointed to write a special letter to Anderson on this subject without avail, when in 1846 they made another effort through their annual letter. Spaulding of Jaffna had told them it might be wrong for them to continue in the field without a physician, but without taking that position they wrote:

We do think that the withholding of one, either on the part of the Board or the churches, when he might be sent, is tempting God as ought not to be done.

If it is true that among all the servants of God the church has brought up, no one, after long search, can be found for this work, then it is time to enquire whether there is not some defect in her institutions for carrying on the work. A mission like this should not be established till, as our Master says, ' the cost has been counted and till the vessels of wood and stone, as well as of gold and silver, have been prepared for its use.'

If the Board can send us two missionaries, or one physician, much as we need the former, keep them back and send the latter.

The interval between this plea and the arrival of a physician was the time when so many little children died. At last, in July 1849, there came Dr. and Mrs. Shelton, who stayed six years during which no adults died and only three children, one of the three dying in Pamban. With two adult deaths in the earlier period it makes six deaths in about three years without a doctor, and three deaths in six years with one.

A Sanitarium.

The Sirumalais.

But there were other life-saving institutions than doctors, and one was nearer at hand than they at first realised. The very beginning of the Mission was connected with the health-giving Nilgiri mountains, through Woodward, who had gone there for his health. And indeed Mrs. Muzzy had spent several months on the Nilgiris in 1840. But the journey to that sanitarium was difficult and expensive, and some other solution to the problem was plainly imperative. As early as July 1838 Lawrence and Todd were requested to explore the mountains lying between Madura and Dindigul with a view to determine their desirableness as a place of resort for invalids. This is their report, presented at the next mission meeting which was in October :

> We have visited the mountain south of Dindigul, and after a fatiguing ascent of 2½ hours we found an extensive table land somewhat rolling, covered with glade, forest and agriculture, which contributed, together with the refreshing air and moderated temperature, very powerfully to revive American associations. One of the committee has revisited the same mountain retreat in company with three other brethren, and after some inquiries and conversations with the mountaineers, of which there are three hamlets, they feel persuaded to recommend the selection of a spot, and the erection of a bungalow, as a place of resort for the members of our Mission who may need a temporary change. We think that Rs. 100 or 150 will cover all expense which may be requisite.

The report was accepted, and it was voted that no brother " be considered disorderly should he erect a House upon the Mountain." But Todd retired from the Mission the next year, 1839, and nothing further seems to have been done until 1842, when Crane and Lawrence were appointed to explore and report a location for a health bungalow on the Sirumalais or the Palnis. Again they reported favorably for the Sirumalais.

This time the Mission associated Cherry with the other two authorising them to procure land and erect on the Sirumalais buildings sufficient for the comfortable residence of a family, provided the individual members of the Mission agreed to sustain them in case the Prudential Committee should not make an appropriation for that object. This they were ready to do, and Rs 1,000 was asked from the Board. By April 1843 a "mountain house" was ready for occupation at a cost of Rs. 550.

In February 1844 Mr. and Mrs. Muzzy went up there, and at first he was invigorated and partially restored from the effects of the cholera; but the fever set in with peculiar violence and laid low first their servants and then themselves. Tracy and his family followed in March and were greatly benefited. But in April, when Lawrence went up there with his family and began the building of a new bungalow, his second daughter died after an illness of but three days. North and his motherless children were also attacked and all returned to the plains, only to continue in suffering there. Evidently the Sirumalais were not the life-saving institution they were supposed to be.

The Palnis.

While the American missionaries were wasting their time over the Sirumalais, at least one Englishman, E. Fane, had visited the Palnis and built himself godowns up there. But in January 1845 the Mission appointed Muzzy and Taylor to visit the Palnis and report upon the practicability of establishing a health station. The health question was pressing upon them and an extra meeting was held in Madura in the following March, and the committee reported that,

> They were much pleased with the appearance the hills presented. The height, general appearance, frequency of water, coldness of climate, serenity of atmosphere and freedom from the South-East Monsoon rendered them desirable for a sanitarium.

Forthwith Rs. 2,000 were allotted for the construction of roads and the commencement of buildings, and suitable committees were appointed to locate and construct them. It

was also decided to build two houses, and Muzzy and Lawrence, who would otherwise have needed to go to the Nilgiris, were assigned to the work. When Fane heard of this action he wrote to Lawrence from Tirupuvanam a letter, dated Friday April 5, in which he said :

I am exceedingly glad to hear that the gentlemen of your Mission were pleased with the Palnis and intend building up there. As regards the use of my godowns, you are quite welcome to do as you like with them, and, as you propose, also to place a door in the centre of the two rooms. I am afraid that they are much out of repair, and therefore hope that if you whitewash the walls, or put yourself to any other expense, you will let me know to what amount, and I shall be very happy to pay it. As you talk about building, and as I know that building is very expensive, much more so than on the Sirumalais, and knowing that, besides myself many of the gentlemen in this district would willingly subscribe and build a club house, which would be able to accommodate at least one married family and a bachelor at one time, and as by thus all uniting the expense would be very much lessened, and also afterwards by donations and subscriptions from new comers ; and also a small monthly subscription amongst the shareholders would enable us to keep up the place in gardens and gardeners, etc.

I propose such a thing be set on foot, if you gentlemen and Elliot agree to it. Brick and chunam, as I said before, is very dear up there, and requires constant repair. I therefore enclose a memorandum received lately from a maker of iron houses in England, and by that you will see that we could have a very nice house exported to the Palnis, and of iron, for under Rs. 3,100; and being of iron would always be saleable, and if not required on the hills might be taken to pieces and brought down below and set up there. The whole might be finished and set up before next hot weather, and an extra hundred rupees would cover the roof and verandah, which being of iron would require something between them and the sun, or they would be very hot.

As you say you propose taking Mrs. Lawrence and also going up the Palnis yourself shortly, and as I also intend coming up, without at all interfering with you or the bungalow, as I bring tents for myself and servants, I propose meeting at the foot of the hills and going up together, at least that is to say if you go up by the Devananaputty road. I might also be of some assistance to you in choosing a spot for your future house, as I am well acquainted with not only the prettiest but also the coolest part of the hills.

The Elliot referred to in the letter was Judge of Madura until 1840, and then a coffee planter on the Lower Palnis.

Whether Lawrence accepted Fane's kind proposal or not, he and Muzzy lost no time in getting to work at Kodaikanal, so that in June the Mission held its quarterly meeting up there ; all six, Lawrence, Cherry, Muzzy, Tracy, North and Taylor being present. Again in October Lawrence, Muzzy and Taylor with their families visited the Sanitarium. The furniture from the Sirumalais was all brought to Kodaikanal,

and the Sirumalais ceased to count as a health resort. These first houses were built near the site of the present "Lower Houses." In 1847 the East House was built.

The Jaffna Mission had long felt the need of a place on some mountain resort, and the Board had granted them £300 for this purpose; and they found the Palnis to be the most eligible and inviting, but were too far away to carry out their plans. So in 1850 their secretary, Minor, sent a proposition on their behalf to this Mission to erect their buildings for them and to keep the entire control and direction of the same, giving the Ceylon missionaries a chance for occasional residence there. The Mission accepted this proposition, and on the 26th of June 1851 Chandler and Ford settled the site and drove the stakes for the new house. For many years it was called the "Jaffna House," but when it ceased to have any special connection with the Jaffna Mission the name was changed to "Clavarack." Another Jaffna House has since taken its place.

That same year the Mission voted to build a new house near the site of the "upper house." This must have been the East House site; if so, the site was changed to the central hill, where the Central House was erected.

In 1847 a great hurricane swept over the country from Tinnevelly to the Nilgiri mountains, taking Kodaikanal on its way. In Tinnevelly it was very destructive to trees, dwellings and churches; on the Palnis it damaged the new East House and killed 11 cattle in one night; while on the Nilgiris a dozen persons were killed and more than 200 cattle perished. But these destructive storms have been few and far between, and Cherry was justified in writing to Anderson in a congratulatory strain:

The Sanitarium we have chosen promises every facility for the restoration of health which is to be found on the Neilgherries or on the Ceylon hills, and at much less expense even counting our houses at twice their cost.

We are now surprised at ourselves for not knowing years ago that within our own district we had a resort which affords us nearly every facility which can be found by going farther and spending more.

In 1848-49 Collector Parker, Sub-Collector Clarke, and Judge Baynes built themselves bungalows on the high cliff overlooking the plains to the south. The sites of those old houses are now occupied respectively by Pambar House, the L. M. S. Mission House, Roseneath, and the buildings of the Roman Catholic Mission.

The delights of discovery were enjoyed to the full by the visitors of those early days, as they rambled over the mountains. Capron's experience as recorded in 1858 is typical of many others. He says :

> Our stay of two months on the hills was exceedingly pleasant. Especially did we enjoy the wonderful scenery on the ascent ; grandeur beyond anything we had ever witnessed before. I much enjoyed my rambles for mosses with Bro. Taylor, in one of which we discovered, he being foremost as usual, a natural bridge ; a curiosity which would be well worth much pains to all Brethren at some future time. It is in the first kanal (wood) straight down from Nebo, a chasm 12 feet wide and 20 feet high with walls of rock, being spanned by an enormous bridge of a single stone, sufficient to allow a railroad train to pass over it.

Honors.

When Muzzy left America in 1836 for India he was accidentally prevented from receiving ordination before leaving that country. Anderson declared that no ecclesiastical council in New England would have refused him ordination. He further wrote to the Mission that they had full powers to introduce him into the sacred office in case they thought proper. So in 1838, when an ecclesiastical organisation had been effected, he was ordained.

It was in 1836 that Dartmouth conferred upon Poor the degree of D. D., which he declined. This brought forth from Anderson the following :

> The letter for Dartmouth College came and was forwarded while I was absent, but I am glad to know that it declines the doctorate which was conferred on Mr. Poor, and for very sufficient reasons. Perhaps in so saying I condemn myself. Alas ! a man to decline such a thing safely and successfully, must either *deserve* it, or he must be a missionary.

Preaching Tours.

Eckard in Tirupuvanam.

One reason why those early missionaries were here so many years before they discovered the beautiful sanitarium

within their own borders was that they were so busily engaged in carrying the Gospel to as many people as possible. A few incidents will illustrate their activity in this department of work.

Soon after reaching Madura, Eckard started out from Sandaipet with a couple of Indian assistants in a bullock cart with no definite aim except to see the villages around and preach the Gospel. By evening they reached Tirupuvanam, where they left the cart and walked through the village until they came to a house somewhat superior to the others. Outside the gate sat a venerable Muhamadan with a long white beard, who rose and with a very graceful oriental salutation asked somewhat anxiously, " Who are you and why have you come here ? " " I am a servant of Allah," said Eckard," and my Master sent me with a message to you and I have come to deliver it." With great courtesy of gesture and speech he called for another large chair like the one he was occupying and bade the missionary be seated saying, " A servant of Allah must not stand when he delivers his Master's message." By this time the street was crowded with white-capped Musalmans, who listened respectfully to the message of salvation through Jesus Christ. Each party promised to pray to Allah to give light to the other party, and thus ended the first gospel service in Tirupuvanam.

Ward in Sholavandan.

In August 1838 Ward visited Sholavandan, then as now surrounded by richly cultivated rice fields, and wrote of his visit :

I determined to go at once to the middle of the village and effect the object of my visit. The news of my arrival having widely spread, my carriage had hardly stopped before I was surrounded by an audience as large as my most sanguine wishes could desire. I closed the side of my carriage (or more correctly cart), making the back seat a pulpit, and addressed the people. My remarks being completed, I said that I had some books which I would give to those who could read. I distributed many, adding words of counsel as to the examination of their contents, etc. Thus I moved through a long street, at times stopping, again advancing a few steps, until when about a mile from town the last individual left me.

In September Ward and Lawrence toured to Palni, 80 miles northwest from Madura, where a cone-shaped rocky hill, 450 feet high, is capped by a famous Subramania temple that annually attracts many thousands of worshippers. As the missionaries appeared in the street a crowd gathered around that could easily have hindered any good that might be attempted ; so they invited the people to their place of rendezvous on the outskirts of the village and there for four hours without cessation distributed books. As they said,

> There was not the remotest attempt at insult or derision, but order, a listening ear, and an uninterrupted flow of people coming and going.

Palni was then a place of considerable size and apparent prosperity, with extensive bazaars, Brahman dwellings and numerous richly endowed temples. Ward did not rest with these tours for that year. In November we find him at Melur, sixteen miles northeast of Madura, on the Trichinopoly road, reaching not less than a thousand persons in one way or another with his message. Tracy toured in 1839, 20 miles northwest of Tirumangalam among the Kallans, 40 miles west to Periakulam and the Palnis, 30 miles southwest to Sivagasi, and 25 or 30 miles southeast to Tiruchuli.

Lawrence in Palni.

Again in 1840 Lawrence appeared in Palni. He had come 35 miles from Dindigul, walking, and riding in an ox-cart. Stopping under a tree, with the people around him, he knelt and asked God to "visit these Gentiles and make out of them a people for his name." His prayer was literally answered, for later a Christian congregation was gathered out of those very people, and 11 years afterward a church was erected on the spot where he prayed.

Rendall in Dindigul.

Rendall's entrance into mission work is thus described by Washburn :

> When Rendall joined the Mission in April 1846 he found it reduced to five families. Cholera epidemics had twice swept it carrying off victims from among the missionaries ; some disagreements had disturbed its

harmony ; and some of the missionaries had left for the United States or for Jaffna. It thus happened that Rendall was called upon to take sole charge of the great Dindigul mission district spreading over thousands of square miles, in fact the whole of the western part of the Madura district and including the present stations of Dindigul, Palni, Battalagundu and Periakulam. He thus came into the inheritance of the numerous congregations and wide-spread work begun by that greatest of our early pioneer missionaries, J. J. Lawrence, a man who, more than any other of his time, impressed himself upon the country people of half the collectorate. 50 years after his departure and death one might hear villagers tell of Lawrence Iyer and his doings in all that region. A district with such widely scattered congregations called for much touring, some at the foot of the Lower Palnis, where Rendall contracted the 'Kannivadi fever,' which was only eradicated from his system by leaving Dindigul and taking a cruise at sea.

Poor's Schools his Pulpits.

In Madura city Poor's schools were his pulpits, and he was not a whit behind any of his brethren in preaching whenever he could find an opportunity, whether in a Ganesh temple, or a mosque, or in the street, or at a wedding feast. His activity in this line was so great that he had to curtail his visits to schools held in idol temples on account of the excitement over his presence. Some of the schools were in such open buildings that he could visit them and have a full view of all the classes without dismounting from his horse. He said :

> As soon as I stop at one of these schools, the people, who are passing in great numbers in the street, immediately assemble around me ; I find the horse's back to be the most convenient place from which to address them. Some caution is necessary as to the length and matter of my addresses.

At a mosque he was listened to with such quietness and attention by a large audience of Muhamadans and Hindus that he ventured to appoint another meeting in the same place the following week. But the keeper of the mosque refused to allow it when the time came, and he retired to a rest-house connected with a Hindu temple. Here he addressed an audience of several hundred Hindus and Muhamadans. A man then came forward and read six or eight pages, consisting mainly of extracts from the Gospels, which Poor himself had furnished him, going to show that Christ was inferior to preceding prophets and less esteemed by God himself, because of his weakness and infirmities, the intensity

of his sufferings and the many indignities cast upon him, and especially because of his being forsaken by God. Poor followed the tactics referred to on an earlier page, and at the close of each succeeding paragraph exclaimed, "Behold how be loved us!" or, "Behold the Lamb of God that taketh away the sins of the world!" The more intelligent soon realised that his points were becoming more prominent than was agreeable to them, and it was intimated to Poor that there was a secret plan to make a rush and thrust him from the elevation on which he was sitting, so he quietly withdrew.

They could match the missionary of a neighboring district who wrote of his fatiguing journeys from village to village to spread the Gospel under this vertical sun, and often in burning winds:

> He had frequently not been able to procure a draught of clear water, nor a little milk; and in some parts by day and night had no other shelter than the canopy of heaven, and no other comfort than hope of being instrumental in bringing souls to Christ.

But these physical discomforts seldom find any place in the reports of tours. Rather do we find their minds on the spiritual aspects of the work. For instance, Rendall reported in January 1848:

> That he has visited in company with Mr. McMillan, Silquarputty and vicinity and Battalagundu and vicinity. That in each of these places about twelve families were found who had renounced idolatry and placed themselves under the care of the missionary for Christian instruction. That there seemed to be a fair prospect that some more families would come over in a short time in the vicinity of the above places. The state of things seems to be quite interesting, and calculated to cheer the heart of the missionary in his work.

The Maternal Association.

Missionaries' children might be considered "a sort of orphans" by those in the home land, but not so by their own mothers. Within four years after the founding of the Mission, in November 1837, a Maternal Association was organized with eight members. These were Mrs. Poor, Mrs. Cope, Mrs. Muzzy, Mrs. Dwight, Mrs. Lawrence, Mrs. Crane, Mrs. Tracy and Mrs. Ward. They sought not only to benefit

their own children, but also to keep in fellowship of motherhood with their sisters in Jaffna ; the secretary was requested to write to the secretary of the Jaffna association for a catalogue of the names of the children connected with that association. In their meetings they frequently read suitable articles from the Mother's Magazine ; and each one was expected to pay one rupee a year for the expenses on the magazine and for postage. It is recorded of one of their meetings as a circumstance of interest and gratitude that each mother present had become during the previous year the mother of a living and healthy child.

5 THE INDIAN STAFF.

Dependence on Batticotta.

The first shipment of workers from Jaffna to Madura contained 5 missionaries and 3 natives. The latter were Francis Asbury and two Warrens. The two Warrens did not stay long but Asbury served for many years. At the beginning of 1837 the natives had increased to 18 ; and since then their number has increased both actually and in proportion to the number of Americans to such an extent that now the Madura Mission has a larger force of native workers than any other mission under the American Board. Until 1850 the only designation they received was that of "Native Assistants." In that year they were divided into two denominations, that of "Station Helpers," and "Village Catechists."

The dependence on Jaffna and Batticotta Seminary was bound to weaken before many years. Of the 18 assistants in 1837 only 8 were educated at Batticotta ; 2 came from Tranquebar, 1 from Trichinopoly, 1 from Palamcotta, and 6 belonged to Madura. 13 of these worked in Madura and 5 in Dindigul. Todd's report about them in January 1837 was hopeful. He wrote :

It would be an easy matter to point out numerous and great defects in all our Native Helpers. Still they render most valuable assistance. We could do comparatively little without them. Most of those from

Jaffna are very young. Yet in several respects they are superior to any we have yet been able to obtain on the continent. Their education gives them importance in the estimation of the Natives; while their long acquaintance with missionaries prepares them to act more in accordance with our wishes than others can be expected to do.

But the supply from Jaffna was so utterly inadequate that at a special meeting of the Mission in August 1839 Ward, Dwight and Muzzy were appointed a special committee to write to the Prudential Committee on the need of a seminary to train assistants on the ground. This move occurred after two years more of experience with the young agents from Jaffna, in which some of them had evidently gone wrong; the result is a very depressing account of them as a class. The committee reported:

We have now in connection with this Mission 15 young men from Jaffna. Of these 5 only passed through the regular Seminary course, and sustained a good character to the time of their coming to us. Probably not one of them held even medium rank in his class while in the Seminary. Three had been suspended or excommunicated from the Church before they came. The remaining 7 were connected with the Seminary only for a time, and did not pass through the regular course. The names of these will be found among those who were dismissed for bad conduct, or for incapacity to learn, or those who left the Seminary without the consent of the principal. Of these two last classes, we should in justice say that some of them are rendering themselves highly useful. Of others we feel obliged to say that we take and keep them only because such are better than none.

It is not because we do not offer sufficient pecuniary compensation. We give every boy who consents to come to us a bounty before he leaves home, that he may be able to silence the complaints of his friends. When he arrives we give him one-third more than he would have received had he remained in Jaffna. It is also true that the essentials of life, to a native—rice and cloths—are cheaper here than they are in Jaffna. It has not been because the Brethren at Jaffna have not endeavoured to induce young men to consent to come to us. We believe that they have done all that they could do, except to tell some of their assistants that they should continue their pay no longer; and that they must come. If they should do this, the result would probably be a loss of several valuable men to both missions. They would prefer to go into the service of Government there to coming to us, even upon much less pay. It is caused by the habits, views and feelings of the boys and parents, which are in a great measure peculiar to the Jaffna people. If they can obtain a subsistence upon their beloved Island, they will never leave it.

The committee further added that some and probably a majority of the boys connected with them were fully determined to return to Jaffna as soon as circumstances would admit of it. And so they did. But there were some exceptions, notably Francis Asbury. He not only stayed, but won

the respect of the missionaries to such a degree that in October 1838 he was set apart by prayer and reading of the Scriptures as a licentiate to preach the Gospel, the first to receive that recognition. Mr. Asbury could well say, as he did in a letter, dated May 6th 1846 :

> It is well known to the Mission that I came to this Mission with my wife in 1834 when the Mission first commenced. During the space of these years there were many missionaries and assistants who have come and left the field by sicknesses and other causes ; but the Lord with His unbounded mercy preserves my wife and myself.

In the same letter he asks for an increase of pay and in his defective knowledge of English quaintly describes the situation of a mission worker :

> The more I become acquainted with the people, the more it is a burden to me ; the new poor friends often come to my house, whom we are acquiring from the villages. If I do not pay a tolerable good attention to them they are apt to think of us and our holy religion bad. If I do not do a very little thing to them they do not receive us well when we go to their villages. And moreover persons from every missionary stations, both employed and unemployed, often come to me. I do not think that I unreasonably ask you for these things, these things cannot be easily avoided. Suppose that I spent a whole evening in teaching the important doctrines of the Bible to a poor villager and at last shut him out of the doors and tell him, 'Sleep here, let my wife and children and myself take our supper, we will have a further talk on to-morrow about the things which we have talked now, or go on your way, etc.' How this will effect the ignorant villager ? Will he consider the things which he heard or his griping belly ? Or suppose if I come to 1 John iii, 16, and explain to him what it means and make him sleep without repast, how it will work in his heart ? Will he not ask in his heart the native maxim, 'The friendship is sincere, it is true, yet the good catechist do not put his hand into his sack,' &c.?
>
> I wish only something must be done to these in any way you think best or contrive a way to take away this custom without injuring the good seeds sown in the souls of the ignorant and poor people, who do not know the difference between right and left in religious matters.

For a short time Asbury was under a cloud, but after a short visit to Jaffna he returned and worked here until 1858, when he became a colporteur of the Madras Bible Society.

The First Hundred Workers.

Asbury was the first of a band of a hundred Indian workers who were at work in the Mission at the end of this Foundation Period in 1851.

Of these only one other, White by name, came in 1834 and worked 17 years. Four had been at work 15 years, three 14

years, two 13 years, three 12 years, four 11 years, and two 10; in other words, one-fifth of the number had worked 10 years and more, and four-fifths less than 10 years. The average time of service for the hundred men was 6 years.

Twenty-four of them were from Protestant Christian families, 36 from Roman Catholic families, and 40 from Hindu families. As we study the subsequent history of the Mission, we find that each of the three groups has furnished valuable workers from generation to generation in a dozen different family lines. Some of these will be noticed hereafter.

Twenty-five were the sons of farmers, the fathers of 11 were Roman Catholic catechists, those of 9 of them Protestant Christian catechists, 8 were children of sepoys, 7 were sons of traders, 4 were sons of teachers, 4 of coolies, 2 each were sons of butlers, cooks, tree climbers, salt workers, clerks, drummers, and police peons, 1 each was the son of a tailor, poet, priest, mason, cloth stamper, village magistrate, jailor, native doctor, gardener, court pleader, barber, weaver, arrack contractor, etc.

Forty of these workers were from the Vellala caste and 28 from the Paraia caste, making two-thirds of the whole. The remaining third came from a dozen castes, there being 8 Shanas, 5 Vannias, 4 Chetties, 3 Pallans, 3 Barbers, 2 Agambadians, 1 each from the Gentus, Reddies, Maravans, Kapilians, and Valluvans, besides 2 Eurasians.

Their birthplaces were more varied than either their families or castes. 15 were born in Tanjore, 9 in Dindigul, 8 in Tinnevelly, 7 in Mandapasalai, 6 in Trichinopoly, 6 in Jaffna, 4 each in Madura and Kambam, 3 each in Sivaganga and Nazareth, 2 each in Bangalore, Hyderabad, Palni, and Sayalgudi, and 1 each in Tirumangalam, Kombai, Parttibanur, Mangulam, Kannivadi, Periakulam and other places within the district, and Pudukotta, Madras, Vizianagram, Bellary, Salem, Coimbatore, Cannanore, Trivandram Megnanapuram, and Colombo without.

Still different, but about as numerous, were their places of education and training. It is very creditable to the Dindigul schools that they trained 15, the same number that were trained at Pasumalai. Tanjore schools trained 9, Batticotta 7, Madura 6, Trichinopoly, Bangalore, and Palamcotta 4 each, Tirumangalam and Sivaganga 3 each, Madras, Kambam and Sayalgudi 2 each, and the rest were scattered in as many different places, including Ramnad, Tranquebar, Coimbatore, Megnanapuram, Tirupuvanam, Silkuvarpatti, Palayampatti, Mandapasalai, Sevalpatti, Karisakulam, and even one place in the Bombay Presidency.

These conditions were not without important results. The castes most largely represented among the workers have always been largely represented in the Christian community gathered by these workers. And more than that, each worker was a door of entrance into the caste from which he came. As the workers came from many castes, so have the people that have joined the Mission. And through these many other castes than those here specified have also been reached.

One caste that had very few among the hundred workers was the Palla caste, which has since become very numerously represented in the Mission. Until 1847 they were practically agricultural slaves, but since then they have made much progress.

Again the wide extent of territory from which our first band of a hundred men were drawn has been reflected in the wide distribution of our community all over the district, from the mountains of Travancore on the west to the shores of Palk Strait on the east, and from the boundary of Coimbatore on the northwest to the Gulf of Manaar on the southeast.

The variety of occupations represented in the workers' families has also been reproduced in the mission community, with the result that the difficulty of finding employment for

new converts has been mitigated. At times this has been sorely felt, but on the whole that difficulty has not been so acute as it would have been had the converts come from people representing more restricted employment.

And once more, the early entrance of the mission schools into the training of the workers has been maintained by unceasing efforts put forth in this direction from that time until now. From the beginning we depended less on other missions than on ourselves ; and if we have drawn largely on some others, notably on the Tinnevelly mission, we have also made large contributions to the forces of neighboring missions. And this impulse we owe to the example of the Jaffna mission and Batticotta seminary.

Personal Notices.

A few personal notices will be worthy of attention.

Devapiriam Adair, son of a Saivite poet in Travancore, was sent to the Batticotta seminary and trained ; and when Tracy opened the seminary of this Mission in 1842 he was employed as a teacher in it. He continued in mission employ until 1855, when he entered government service. His family continue with us to this day. One of the Ceylon missionaries thought of taking him to America, but that plan was not carried out.

Paul was a native of Madura, but joined the Christian Church in Dindigul in 1844. A year before he took that step Lawrence employed him as a village teacher. Before that he had been a government vaccinator in Balasamuttram near Palni. At first he received Rs. 3 ; after six years it was raised half a rupee, and again after two years it was raised to Rs. 4. He had a large family, most of them being boys. Several of them became prominent workers in the Mission, the most eminent being Theron Loomis. Paul's grandchildren and great grandchildren are esteemed members of our community to-day.

Joshua came, not from the Hindus like Adair and Paul, but from the Roman Catholics. He too was first employed

by Lawrence. His father was a sepoy in Hyderabad, where he was born. Later the family settled in Dindigul. After working in Palni and Dindigul for some years from 1844 he was transferred to Tirumangalam under Ford. His grandchildren are workers in various departments of the Mission.

With Joshua there came into mission service at Dindigul Dyriam, the son of a Roman Catholic native doctor from the region of Tanjore. He started as one of Lawrence's teachers in 1844. He was a man of energy, and has been followed by a vigorous family, some of whom are still honored workers amongst us. He studied with his father without ever going to school, and that zeal for learning is characteristic of the family.

Barnes was another boy from the Roman Catholics, his father being a farmer near Dindigul. He was received into the Dindigul boarding school in a time of general distress on account of scarcity. A member of the first class received in the seminary at Tirumangalam, he finished his course in the three years of its existence there and became one of the first teachers appointed to Pasumalai. From this post he retired only in his old age after 54 years of service. He was a faithful student all his life, and was a leader in scholarship. In his later years he received from Yale University the degree of M. A.

Yesadian was a son of Paramanantham, a Protestant Christian trader of Nazareth, where the son was born. After studying in Tirupuvanam under Taylor he entered the service of the Mission as a reader in 1846, starting on a monthly salary of Rs. 3½ and increasing in five years to Rs. 4. He was of great assistance to his missionary and had his full confidence, as well as that of all who knew him. All gave ear to his words as to words without guile. No wonder he was ordained pastor later on. Two of his sons have followed him in the pastorate, and worthily bear the names of both their father and his missionary. His grandchildren too are in mission service.

Cornelius was another whose father was a Protestant Christian. The father was a converted Hindu, who took the name Cornelius and was employed as a catechist by the Church Missionary Society. Cornelius Jr. was born in Madras, and educated at Bishop Corrie's Grammar School. His service with the Mission began in 1847 under Muzzy. His work before coming to Madura had been under the Ladies' Committee of Female Education in Madras, and as Head Assistant to the Superintending Lady in the Female Central School, and he was thus specially prepared for the charge of the Madura Girls' Boarding School later on. In this position he was trained under Rendall's formative influence, as Washburn has written,until he became "one of the very best pastors and evangelists to the upper classes which the Madura Mission or any other South India mission has ever had."

Rowland was a native of Madura, son of a Roman Catholic. Trained in the Seminary by William Tracy, he was first employed by him as a teacher and continued in that position until he became a pastor later on. He was diligent in season and out of season in his earlier as in his later years, and was the first pastor to be ordained in Madura city. His family are well represented among our workers.

Colton deserves mention as one who became a teacher in Pasumalai at the same time as Rowland, in 1848, and was associated with Barnes and Rowland, not only in the teaching work but also in active efforts for the people in neighboring villages for many years. His father was a Protestant Christian, a catechist in the employ of the Tanjore mission. If Cornelius showed the formative influence of Rendall's character, no less did these three men gain strength and efficiency from Tracy's moulding personality.

The year 1848 brought into mission service another man whose family have continued until this day, William, son of a Hindu arrack contractor. William was

born in Dindigul, and was employed by Rendall, first at Dindigul and then in Madura station. He afterwards became the first pastor in the station, and a descendant is now in the pastorate.

Many others equally worthy are numbered among that first hundred, of whom there is not time to speak. From the earliest days the missionaries devoted much time to helping their assistants improve themselves intellectually and spiritually. In 1839 Ward used to hold a Sabbath morning service at 9 o'clock, followed by two Bible classes, then spend several hours of the afternoon in speaking to the people and distributing tracts at two public school houses, and then after all that hold a meeting Sunday evening with the native assistants,

> Who read skeletons of sermons prepared by themselves in Tamil and English, and afterwards recited lessons from the Bible Companion, a small work well calculated to aid them in the acquisition of Scripture knowledge.

Following Ward's good example the Mission in 1851 assigned subjects for study, and agreed on holding semi-annual examinations on those subjects before the whole Mission.

Classification.

In 1840 at a meeting styled "the ecclesiastical convention of the associate missions," Madura, Madras and Jaffna, an attempt was made to grade the assistants according to their different qualifications, and to give them suitable titles to designate their offices in the native church. Four grades were established as follows :—1st "Nattiar," ordained preacher ; 2nd "Pirasangi," licentiate ; 3rd "Pothagan," religious teacher ; and 4th "Upathesi," catechist. These names never took root in Madura.

In 1839 a native Catholic priest, described as "of superior mind and acquisitions,"was a candidate for mission service. He seemed to have renounced Popery from a sincere conviction of its errors, and arrangements were made for his marriage. But he seems to have been a problem from the first. In January 1841 Lawrence and Dwight were appointed

a committee to mark out a course of labor for him, which they did, but in October of the same year they reported that it was undesirable to retain him in connection with the Mission. The weaknesses of the country clung to many others besides this priest, and one of them was lying. When Rendall, who was himself the very embodiment of truth and honesty, first came to the country his righteous soul was sore vexed at the revelations of lying which came out in an investigation into the conduct of some of the catechists. Of this he wrote to Cherry from Dindigul, when one leading man confessed that he had received Rs. 20 from the other catechists for the purpose of building a bandy for himself, and had lied to the committee and to his missionary about it in order not to involve the others in a difficulty. Another catechist also lied to the committee through fear of his fellow catechists. Both showed sincere penitence, but Rendall adds :

> The cause of Christ has evidently sustained a great injury in this region by the lies which nearly all the catechists have told about this matter. I suppose when you hear of this their character will not suffer in your estimation ; for you know them of old. But I must say in regard to myself that nothing has been so trying to me in the missionary work as to hear what little dependence can be placed on those who are in our employment and profess to be Christians.

Indeed in those days there was a saying among the people that there was no lie so bad as a catechist's lie. But we have to remember that those were the days of candle light as to what mission work demanded ; days when almost any one who was willing to work was taken as being better than no worker. By elimination to some extent, but especially by growth in knowledge and grace the force of mission workers began to improve in this Foundation Period, and has been improving ever since. And no one learned to admire and love them more than Rendall himself.

6 CONGREGATIONS.

Organisation of Congregations by the Mission.

In 1833 Rhenius had sent five catechists into the Kambam valley and gathered two congregations under the C. M. S,

VILLAGE SCHOOL HOUSE.

VILLAGE CONGREGATION.

The S. P. G. had gathered two or three in the vicinity of Dindigul, and one in Madura. But as late as January 1839 this Mission had no Christian congregations.

On the 5th July of that year, however, they took the first step towards the organisation of congregations in the resolution,

> That Brethren Poor, Dwight and Tracy be a committee to draft regulations for a mission congregation in Madura, to report at the next meeting.

This was the beginning of town congregations ; village congregations did not begin to be until 1842, when a few persons in a remote corner of the district, 15 miles from Tirumangalam, expressed a desire to be received under Christian instruction, and entered into an engagement to renounce heathenism and submit themselves to the requirements of the Gospel. This was a movement not confined to any one locality, but spread over all parts of the field, and it has been going on ever since with many fluctuations, but with no cessation. The mission realised the importance of it at once, and in their report for 1843 they say :

> An interesting feature in this year's history of the mission is the application from communities, villages, or hamlets, to be received and acknowledged as Christians. These applications have caused us no small solicitude. The desire of the people to be recognised at once, as no longer heathens or Roman Catholics, but Christians and Protestants, has been gratifying, and opened the way for something like the commencement of a systematic course of instruction ; while their extreme ignorance and our other cares intervening to hinder instruction are disheartening ; and we see wanderers on the verge of the fold about to be carried back again into the wilderness of heathenism. They ask for baptism, but they are most distressedly ignorant ; they ask for the Lord's Supper, but our views of meetness for admission to that ordinance totally preclude a hearty welcome to this solemn feast ; while their solicitude and their grief at the prospect of death by cholera, which has cut down some of their number since they were recognised as ours, gives us deep and strong desire to afford them all the aid which the precious Gospel brings to alarmed and wounded spirits.

The first village congregation that has continued and grown strong down to the present day was Koilapuram, which was organised by Lawrence in 1843. For many years it has been an organised church, though without a separate pastor. The next year Lawrence organised the congregation of

Kombai not far away from Koilapuram in the station of Periakulam, and that has prospered even more than Koilapuram, for it has long had its church organisation and a pastor.

More than 100 families joined the Mission in 1843, and the number of congregations increased from 7 in that year to 44 in 1845. Lawrence continued his work in Periakulam station, and among those started that year was Kottaimedu, which has also grown into a church that has its own pastor. But the active Lawrence did not rest in that field south of the Palni mountains ; he also went around to the north of the same range and organised the congregation in Palni town.

Another congregation organiser appeared in 1845 who even surpassed Lawrence in this work. It was Muzzy, a geologist as well as missionary. Most of the present congregations of Madura and Melur stations, and some that have disappeared were organised by him in the years 1845-1846. And then came Taylor, the greatest of the three, who planted new congregations in many parts of the southern station of Mandapasalai between the years 1846 and 1851. Others who successfully prosecuted the same work were McMillan in Dindigul and Battalagundu stations, Ford in Periakulam, and Herrick in Tirumangalam. While Cherry did not start many, he it was that organised Sudiur in 1846. And the neighboring congregation of Setur was started by Webb in 1847, though Webb's chief work was in Dindigul.

The missionaries engaged in this work with evident enthusiasm. In 1846 alone 20 new congregations were formed, and Muzzy expressed the feelings of all when he said :

> The care of these villages is one of the most agreeable of the missionary's labors. Here he sees old and young, parents and children, all seated together, reciting that word which is able to make them wise unto salvation.

The whole number in 1847 was 73, and though in 1848 17 more were added numbering 1,100 souls, and other new ones were added every year after that, defections reduced the gains, so that in 1851 the number was the same. The distribution was very general. Of the chief congregations Mandapasalai

had 13, Madura and Periakulam 10 each, Dindigul 7, Tirumangalam and Tirupuvanam 6 each, Battalagundu 5, Melur 3, and Palni and Pasumalai 1 each.

A Refluent Wave.

The movement for congregations had scarcely begun when a refluent wave struck it and carried back many of the new families, though seldom strong enough to sweep away a whole congregation. The majority of the families at the beginning were from the Roman Catholics, and naturally their priests took active measures to bring them back again ; and so the defections were largely among the former Catholics. It was said they terrified the people, but however that was, the year 1844 saw considerable numbers returning to the Catholic fold in places as far apart as the Tirupuvanam station in the extreme east and Periakulam in the extreme west, and in places between. About 20 families in Silkuvarpatti, as many more in Koilapuram, and many in the villages about Tirupuvanam were lost to the Mission for the time being. Some of them returned later on. Many of these defections were to be attributed to the want of laborers to care for the people. North wrote about those in Dindigul station, which then included the present station of Periakulam :

> This defection might have been partially prevented had it been possible for the missionaries to give them the watch and care so much needed, but their distance from Dindigul, and our destitution of trustworthy assistants precluded this.

But a sifting process was going on which was very necessary to eliminate those who came from unworthy motives, and to show the workers wherein they must guard themselves and the people under their care. On the whole the gains were greater than the losses.

In 1846 Lawrence could write :

> I had a very encouraging trip. In Cumbum Congregation 162 souls, nearly all of whom are adults. The largest assembly (I think) of those who have cast off idolatry, to which I have preached in India. In K., near by, 12 families from heathenism last year. In Chinnamanoor 8 families ; only 2 as yet in Combay ; but much promise, and *great* ignorance.

The whole movement was described by the Mission in its report at the end of this period in 1851 as follows :—

Large numbers have left us, and rather larger ones have been united with us. The causes that led to this defection are not of recent occurrence, nor indeed is the defection itself. We require the people to learn Scripture lessons and attend church on Sabbath regularly, which to them at first is no easy task. Many have been with us from the first only in name ; their great object has ever been to secure by their connection with us some temporal good, and as they have been disappointed in that expectation, they at first refuse to perform their duties, and finally forsake us or oblige us to forsake them.

But the effects of the truth taught in these villages are not lost. Although these backsliders are not nominally with us, yet they often are friendly, and after a time return to the congregation. The exhibition of the truth as it is made known in these congregations is also often felt by others, and it sometimes happens that congregations of a few years' standing are flourishing, although none of the original members belong to them. The teaching and examples here witnessed have induced others to come in, and in some instances more than to make up the former number. In some cases these others have been in the same village, and in other instances they have composed a new congregation in the neighbourhood of the old. In one instance the same congregation returned bringing with them, with one exception, all the families in their village. In other cases defections have been witnessed from the absence of the principal man in the village, who has gone to Ceylon to obtain employment. The people were not able to resist the opposition of the heathen alone.

Changes, and reverses even, in so extensive and important a movement as is now in progress in this country we are prepared to expect. And we desire to be sincerely thankful for the evidence we have that these changes have resulted to so good a degree in the furtherance of the good cause.

A Stable Congregation.

All congregations were not so ignorant or unstable. A fine illustration of the better class of people is seen in the congregation gathered at Mallankinaru, a place midway between Tirumangalam and Mandapasalai. This village was described by a mission committee as respectable in size and standing in the relation of a county town to 18 other villages, all within a radius of five miles. 60 houses in Mallankinaru and 150 more in the 18 villages were of the Shana caste, all of whose members were under two headmen. Their intelligence, zeal and ability to exert a great influence impressed the committee. In their report to the Mission they said :

They belong to the Nada division of the Shana caste, which is higher in rank and more influential than the other. They read not only common prose, but the higher Tamil poetry, and are well versed in Gnanam (true wisdom).

The pride of caste shown by these people is illustrated by the tradition among them that in the seventeenth century, when king Tirumala was building up the great temple by forced labor from the different castes, he tried to force their ancestors to furnish the jaggery, or coarse palm sugar, to strengthen the mortar used in construction. They refused on the ground that they did not belong to the tree-climbing Shanas, but were merchants, and so were not willing to be forced to provide the product of palm trees. For that refusal they were for ever afterward refused admission to the temple.

In one of Herrick's tours he came to this village in his old-fashioned "box bandy," and as he alighted was met by one of the two headmen. The result of that first interview was the conversion of the man. Soon after, in 1849, a congregation was formed with the first convert as leader. The women of those families did not for a considerable time study or attend church. But in 1854, when the committee visited the place, they found 16 families connected with the congregation, and the women showing a good degree of interest in the cause. In their report they say :

> Formerly there was considerable opposition from the heathen, and even from the wives of the first Christian men, but that has been gradually subsiding, and the Christians and their cause have been growing in favor with all the people. The Committee also noticed with pleasure that their talents and influential position are connected with a good degree of corresponding zeal in the cause.
>
> The growth of the congregation appeared to be owing more to the efforts and determination of its members than to the mere labors of any catechist who has been among them, and their hearts appeared to be set on the making of yet larger acquisitions.

From that time on Mallankinaru congregation grew and continued to be one of the strong congregations of the Mission.

The whole number of adherents gathered in during the first 17 years of the Mission's history was 2,775, an average of 163 for each year.

7 CHURCHES.

At first composed of Workers.

While the fluctuating movements that characterised the congregations were carrying them forward with many regressions, but with general progression, there was a stable element in every congregation that was not subject to much fluctuation ; this element consisted of intelligent and faithful souls who were in Christianity to stay ; and these faithful souls were the nucleus of each church as it was organised out of one or more congregations. The first five churches of the Mission were organised before congregations had been formed and therefore were not indigenous, the membership consisting of the missionaries and their native assistants gathered in each station centre. Many of the assistants were not residents of the several places of organisation any more than the missionaries. But after the time of congregations had commenced nearly all the churches organised had the permanent element of converts.

The first church was organised in Madura October 30th 1836 with five missionaries and nine assistants, the former being Mr. and Mrs. Poor, Mr. and Mrs. Dwight, and Mr. Todd ; the latter were Mr. and Mrs. Asbury, Mr. and Mrs. Chester, and Messrs. Cooly, Coan, Strong, Rockwood and Raymond, all of them members of the church in Jaffna. Later in the year Mr. and Mrs. Lawrence joined the church.

In July 1837 the first convert was received. It was Kamachi (Todd's high caste servant), and he was baptised by the name Asirvatham. The very next year the formation of a new church in Dindigul out of this church left only 8 male members in the Madura church.

The second church was organised in Dindigul July 9th 1837 with nine members, all from the Madura church. They were the four missionaries, Lawrence and Dwight and their wives, and the five assistants, Asbury and wife, and Raymond, Strong and Rockwood. Immediately on the organisation of

the church Mr. and Mrs. Muzzy and Dr. and Mrs. Steele were received as members of the new church. An interval of more than two years followed before the organisation of the next church, in which the church records indicate little ecclesiastical business except the administration of the Lord's Supper and of the ordinance of baptism to the infant children of the missionaries. At the end of 1838 there were only 20 Indian communicants, and these were nearly all mission agents. In Madura in April 1839 Ponniah, superintendent of schools and son of a Tranquebar Christian, was baptised and admitted to the church.

Converts in the later Churches.

The third church was organised at Tirupuvanam September 8th 1839. The record for July of that year says :

> On Friday the 5th the Presbytery met and appointed a Committee to form a Church at Tirupuvanam. The Committee were the Brethren Crane, Poor, and Ward.

Let us not forget what it meant to organise a church that was but a mustard seed, "less than all seeds," but which was like the grain of mustard seed in that "when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of heaven come and lodge in the branches thereof." The historian of that little Tirupuvanam church realised the importance of starting it on its course. He wrote :

> On the morning of the Sabbath in the presence of a congregation of Natives at the Mission house Divine service was held in the Tamil language. On this occasion Mr. Poor preached on the neglect of the great Commission, and explained the nature of a Christian Church and of its ordinances.
>
> Somasundram, the candidate for baptism, was then in a kneeling position baptised by the name of Cornelius. After hearing and assenting to the Covenant, the Church members rose and formally entered into Convenant with him, publickly receiving him as a Christian Brother, and promising to watch over him in the Lord with all good fidelity. The ordinance of the supper was then administered to *seven* communicants, *viz.*
>
> The two Brethren performing the service (Poor and Crane).
> H. K. White, an occasional communicant.
> A Tanjore Catechist do. do.
> Mrs. Poor do. do.
> Mrs. Crane and Cornelius, the only constituted members of the Church.
>
> It was a season of deep solemnity, and will long be remembered with interest by those immediately concerned. The heathen present observed a profound silence and gazed with astonishment at the novel scene.

Verily this was the minimum, even for a mustard seed, but it had life in it and took root and lives to-day, having become a considerable pastorate. Nor did it wait so very long before the life showed itself, for in December of that same year another Hindu was admitted to the church. His three boys were at the same time baptised with the names Abraham, Isaac and Jacob. The father took the name Pakianathan, and he was the first convert to stand firm. Both Asirvatham in Madura and Cornelius in Tirupuvanam were after some time excluded from the Church, but Pakianathan remained steadfast, and his descendants are still to be found in the Mission.

The fourth church was organised in Tirumangalam December 22nd 1839, consisting of Mr. and Mrs. Tracy, Mr. and Mrs. Muzzy, and five Indian workers. This was the occasion for the alarm and anxiety of the Hindus lest their children should have some magic potion given them to make them Christians. Among the early additions to this church were three boys from the boarding school in 1841.

The fifth church was organised in Sivaganga February 21, 1841, with twelve members, of whom nine were missionaries and agents. But this marks an advance in that three were admitted on confession of their faith. And if Tirumangalam Church had to face alarm and anxiety on the part of the people, the Sivaganga Church started out with downright persecution. Of the three one was a boy of Catholic parents from Tanjore who soon after went to Jaffna and worked in the printing office at Manepay ; another was a woman who resided in the family of a catechist and was protected thereby. But the third was a young teacher in a free school, and he had not been baptised three hours before the Hindus had cut him off from all the rights and privileges of his caste ; the barber could not cut his hair, the washerman could not wash his clothes, no one could permit his parents to come to their houses for fire, nor extend to them any kindness what-

ever. On the next morning, Monday, when he went to his school he was debarred from entering by a man set there for the purpose. It was plainly the work of the Zemindar, for his brother was immediately dismissed from the Zemindar's service, and other boys were prohibited from continuing in the boarding school, while the free school, of which he was a teacher, ended its existence then and there. This new church accumulated other experiences early, as well, for within its first year it was called upon to excommunicate one of its charter members.

Following these five churches were six more organised in this period in substantially the same way, *viz.* by the missionaries and Indian agents. These were Pasumalai and Pudukotta in 1845, Dindigul West in 1846, Periakulam and Madura Fort in 1848, and Mandapasalai in 1851. The later ones had more converts in their organisation than the earlier ones, but none had enough to be of much influence ; and therein one of the chief elements in a Congregational church, the control of the laymen, was conspicuous by its absence.

Presbyterian Form of Organisation.

Many of the early missionaries belonged to the Presbyterian faith, so we find them starting in a Presbyterian way. January 5th 1836, before the Mission had finished its second year, the nine members of it voted :

> That it is expedient now to form a Presbytery at this place, and that Messrs. Todd and Eckard be a Committee to report concerning the organisation, powers, articles of faith, etc. of the Presbytery.

On February 17th 1840 representatives of the Associated Missions of Madura, Madras, and Jaffna organised an ecclesiastical convention with the following declaration :

> Though we do not consider it expedient in all respects to conform to Presbyterian rule, it being moreover our opinion that the present circumstances of the churches connected with the associated missions are such that full conformity is not in all respects practicable, yet believing the Presbyterian form of government on the whole the best adapted to the circumstances of the churches,
>
> Resolved, that there be in each mission an ecclesiastical organisation to be called a Presbytery, and that where there are members of a mission not Presbyterian they have the liberty of being corresponding members.

It was this body that attempted to grade the Indian Christian religious teachers into four grades with appropriate titles.

Apprehensions of Secretary Anderson.

The establishment of such a form of Presbyterian government aroused the apprehensions of Anderson, and in August of the same year he addressed a letter to the Ceylon Mission, in which he said among other things :

> Our Sandwich Islands Brethren the last year organised *Presbyteries* on the several islands, and made all their churches subject to them and as your Mission and the Mahratta mission have each already instituted Presbyterianism, we can no longer point our Congregational supporters to anything except Presbyterianism in our missions.
>
> And yet not less than two-thirds of our funds come from Congregational churches !
>
> Our Congregational patrons do not know that the churches, which were originally on the Congregational platform, have been placed upon another footing.
>
> I am persuaded that multitudes of our Congregational patrons, when they know what changes have taken place, will feel that (through inadvertence of course) sufficient regard has not been had to others' rights in this matter.
>
> My own belief is that without design, or perhaps much thought on the part of anybody, our system is out of proportion, one-sided, not as it ought to be, or as it must be if we will secure the cordial efficient aid of our most numerous patrons.

A year later Anderson wrote :

> The subject of the change in your ecclesiastical organisation increases in importance the more I contemplate it in its bearing on the New England churches and the welfare of the cause. Unless things return in some good degree to their former state, I do not believe that the New England churches will long be willing to have our present connection with the Presbyterian churches continued.

The Ceylon Mission agreed with the Secretary and withheld their consent to the proposals of the representatives. The result was that the churches were left to grow into such forms as circumstances and the predilections of missionaries might determine ; and that meant, in Jaffna and Madura, modified Congregationalism instead of modified Presbyterianism.

At the end of 1842 we read in a letter from Anderson to the Ceylon Mission :

> The stand taken by your Mission in relation to your ecclesiastical organisation is very gratifying. I do not myself believe that either of the denominations, as they exist among us, is in a state to be carried out in the early missionary ecclesiastical organisations. From the nature of the case the missionary or the Mission must exercise a great deal of power in matters of discipline.

It did not mean sectarianism, as the following statement from one of the missionaries shows :

Our commission is not to proselyte, but to preach the Gospel; and whatever preferences we individually cherish for specific forms of church government and discipline, however desirable or necessary they may be considered in those lands that have been long favored with the light and influence of the Gospel and its ordinances, we are convinced that the most plain and simple organisations are, by far, the best adapted for the training and discipline of the native converts in this field.

It will be most natural, appropriate, and scriptural, during the time of their pupilage, for the missionaries to become the guardians of those whom they 'have begotten through the gospel,' and it is believed no one will dispute the right and duty of the Mission to act in behalf of these children in knowledge, and to conform the organisation and discipline to what they regard as the apostolical usage in similar cases, it being understood that they do all this under a full sense of their own accountability to the great Head of the church, and with a wise and constant reference and regard to the time when their converts shall become 'in malice children but in understanding men.'

A Village Church.

The first village church, and the only one organised in this period, was the Mangulam Church ; but it was a village church rather in name than in fact, for it was organised as a branch of the Madura Fort Church, and in 1857 was merged with the Melur Church of which the Fort Church was the beginning. No permanent village church was formed in this foundation period.

Christian Services.

It was a great thing to have more than 70 congregations and a dozen organised churches in which regular services were conducted for a community of nearly 3,000 Christians, with all the opportunities thereby secured for presenting the truth to many more not enrolled as Christians. Looking back to 1837 we can see the meaning of the change from the earlier conditions. In those days in Madura two services were held every Sunday in Tamil and two in English, and others were held in the school buildings, or vestibules of temples, as occasion offered. But they were necessarily very informal. At 7 o'clock every Sunday morning the teachers and some of the pupils of the English School in the Fort assembled to the number of fifty or a

hundred, some being outsiders. Every regular attendant was furnished with a copy of the New Testament, which he was required to bring to the service. At 9 o'clock the domestics of the mission families at the East Gate, the children of two Roman Catholic schools, and a few workmen employed on the mission premises gathered for worship on the mission compound. As those not in mission service were ridiculed if they attended Christian services, it frequently happened that those who wished to attend would seek some mission employment in order to have a fair excuse for doing so.

Every Sabbath evening an English service was held at the mission house at the East Gate for a few families of Indo-Britons and English residents and the missionaries. The other English service was held during the day in the S. P. G. chapel for the same class of people.

In the Catholic schools something like a regular service was usually held on Sunday afternoon attended by the children of the school and ten or twenty others. At the Hindu schools the missionary would examine a class or two and then address the people present on the subjects recited by the children. If the school were newly established his visit was of the nature of an adventure. Another method of procedure was for him to address the people who assembled from motives of curiosity immediately on arrival. One of them wrote :

> Under these circumstances while seated on his box, he may profitably hold an audience from two to ten minutes. Often times his discourse will be prolonged by questions proposed which require an answer. In this kind of preaching it is necessary that a missionary be able to command his audience and to adapt his discourse to the spirit that prevails among them at the time. On some occasions an attempt to speak would be like casting pearls before swine. It more generally happens that there will be a profound silence till the missionary closes his remarks. They will then begin to ask questions and to talk among themselves ; and to take leave of such an audience and retire creditably, especially if on foot, often requires some skill and address.

In general the open veranda of the mission bungalow was the best meeting house available.

Interesting Inquirers.

These efforts were not without effect. Here and there a few confessed Christ openly and many more expressed their interest in Christianity. Some of them were men in high position. In 1836 it is recorded that,

> A rich Brahman freely acknowledged in private, to one of the Native Helpers, that he believed that if he continued to read and hear about the Christian religion, he should soon embrace it.

The Zemindar of Kombai had become acquainted with the general principles of the Gospel through a native reader, and on a visit to Dindigul said to the missionary :

> Do not I know that those idols are nothing but stone ? Come to us and teach us, and I will do just as you say ; I will be like a little dog that you have trained for yourself.

"Are you willing," said the missionary, "that all your people should learn and embrace Christianity ?" He replied, "When ants have tasted sugar, need you hire them to come and eat it ?" He also promised to help in the erection of a church, and the next Sunday came and sat down in the Dindigul church on the mat with the common people, a thing which had not been done before by any Indian of distinction since the establishment of the Mission. This was in 1844.

About the same time a man of dignified appearance and pleasing air of sincerity and firmness, who had read Christian books and become convinced of the absurdity of his old way, went down to Palamcotta and inquired of the English Collector, like the Wise Men that went to inquire of Herod. Instead of finding a Herod, he found a pious, kindly gentleman who said to him :

> The American missionaries are much nearer to your village than we are ; it is proper that you apply first to them ; if they decline doing anything for you, then come to us.

So he came to Tracy, and informed him that he had persuaded two hundred of his people to forsake heathenish practices, and that they were ready for schools and preaching.

The missionaries were not misled into taking these good impressions for more than their worth. Tracy wrote of,

> Impressions of all degrees, from the increasing light of the circumspect convert, along down to bold contempt, to secretly confessed dissatisfaction, to growing suspicion, to admitted doubt, to stupid assent ; to that state of hollowness in all decaying systems of error, where multitudes each for himself is willing to receive a new fashion, but is afraid of his neighbours.

8 CHURCH BUILDINGS.

With the growth of congregations the question of church buildings became most important ; and the missionaries were not slow in meeting it. The years 1840-48 were years of special activity in this line. The Mission urged their need of a church in Madura and in each of the stations, and met with a cordial response from Anderson, though the money was not immediately forthcoming. Anderson wrote under date of June 28th 1841 :

> You mention your need of a *commodious* chapel in Madura. The thing is obviously important, and you will do well to mention it frequently till you get the means of erecting one. The time will come when you can have the means. We feel also the importance of having *churches*. (Why should we say *chapels* in documents designed to be read in this country?) I say we feel the importance of having churches at each of your stations, large and commodious enough to meet your present necessities.

And in October he wrote again, saying, " We shall not forget the necessity for a *church* at Madura. " In 1840 Lawrence had begun erecting a small church in Dindigul, having received donations for the purpose unsolicited. " Church bungalows" were commenced in Sivaganga and Tirupuvanam in 1842 and finished in 1843. That at Sivaganga seated 400 and cost less than Rs. 2,000. The difficulties of building and on the other hand the interest excited by a new church were described by Muzzy, who built the one at Tirupuvanam. He wrote :

> A large portion of my time has been devoted to the erection of a church for the accommodation of the congregation here.
>
> So scarce are materials, and so faithless and difficult to deal with are the people, that the progress has been slow. Although the Church was commenced a year since, it has been ready for use only a short time. It was dedicated to the worship of God last Sabbath.
>
> The time was one of great interest ; a larger audience than we have ever seen here, was present, indeed the house was full.

Lawrence was active in erecting "small chapels or prayer houses" in the villages as well as in Dindigul town. In 1844 he could report such buildings as already erected and in use, or soon to be, in eight villages, *viz.*, Koilapuram, Kambam, Mullipadi, Panjampatti, Silkuvarpatti, Velampatti, Virakal, and Ammapatti.

The East Gate Church.

The plan for a church in Madura was in the hands of a committee and they first recommended the use of the site occupied by the stables of the Fort compound. Rs. 250 had been appropriated for the purchase of a new site, and this they proposed to use in rebuilding the stables elsewhere while they asked for an appropriation of Rs. 5,000 to build the church. This committee reported in July 1842. By September of the same year another committee report caused the Mission to reconsider its action, and changed the whole situation.

Collector Blackburne had just accomplished his great work of levelling the ramparts and lowering the glacis of the old fortress, and a committee had been appointed to see if anything could be done about that part of the glacis opposite to the mission compound at the East Gate. This committee reported at an extra meeting in August 1842 :

> That having been referred by Mr. Blackburne to Mr. Marrett, they were informed that we could have the portion of the glacis extending from the East gateway to the new road leading to the Court-room, 120 feet in width, on the following conditions, *viz.* half the ditch to be filled—a church to be built on the north end of the strip—the whole to be surrounded by a neat wall—no thatched buildings to be erected upon it, and the whole to be subject to a tax of eighteen rupees annually.

The Mission promptly acceded to the proposals of Blackburne through Marrett, engaged to fill half the ditch from the east gate to the road leading to the court room, and voted that the church for Madura station be erected on the north end of the strip offered to them, "near the old East gateway fronting the North." It took time for the matter to go up to the Governor in Council, and longer still

to comply with all the conditions, so that it was not until April 1850 that the lease for 99 years was received signed, not by Blackburne, but by Collector Parker. It read :

> This is to certify that the American Mission—whereof the Revd. Messrs. C. F. Muzzy and Revd. J. Rendall are Members—has been permitted by the Governor in Council of Fort St. George to occupy that Piece or Parcel of Ground measuring 63 Grounds—340 Square Feet . . . . and heretofore forming a part of the Madura Fort and Ditch, in consideration of their having levelled a portion of the same with the ground at their own expense and further levelled a similar portion for the Public Road and purchased the remainder which formed part of the Glacis from the former occupants. To have and to hold the said Piece or Parcel of Ground together with all benefits and advantages arising or to arise therefrom (provided always that any buildings erected thereon shall be either tiled or terraced) unto the said American Mission . . . paying for the same yearly and every year, on demand, to the Collector of Madura the annual sum of Rs. 23-10-10.

Before the date of this lease the condition about the church had been fulfilled five years, for the work was begun in 1843 and finished in 1845. Tradition has it that Cherry was an architect, and that he was the one who planned and built the East Gate Church. But he was in Sivaganga, building a church there in 1843, and Dwight was in Madura. In 1844 Dwight died and Cherry was moved to Madura, so that he certainly completed it ; and to Dwight and Cherry we may give the credit of having erected a commodious and handsome building on the model of a New England meeting house modified by the requirements of Indian terraced roofing. It has an audience room, 75 feet long and 34 feet wide, and is worthy of its position as the principal church of the Mission through all its existence. Others more modern and more beautiful have arisen here and there, but this stands as the finest of its type in the Mission. The Mission took final action for its erection in April 1843, and before the year closed the walls had been carried to nearly their full height, the expenditure for the year being Rs. 1,897-4-4. In 1844, in spite of the death of Dwight, the collapse of Crane, and the three-fold change of workers in Madura, the work on the church went on at an expenditure of Rs. 2,948-11-9. In 1845 it was finished at an additional cost of Rs. 2,098-1-2, making a total cost of Rs. 6,944-1-3. This included Rs. 56-3-2 for

the pulpit and hangings, and Rs. 28-9-2 for the couch and cloth. The old fashioned narrow pulpit has been removed to do duty in a smaller church, and is replaced by a spacious platform, but the old couch is still in its place. The wall around the church compound was not built in its present form until 1861, when it was erected by funds from the sale of lands on the glacis.

Church Bells.

Cherry's experience was utilised in 1846 by appointing him on a committee with Tracy to commence a church at Pasumalai, the estimated cost of which was Rs. 2,600. It was finished in 1847 at a cost of Rs. 2,853-7-8. McMillan erected the Battalagundu church in 1848.

Crane had charge of the work on the church in Madura for a few months in 1844, and when he went back to America showed his interest in it by raising a subscription for a bell. The amount was not sufficient for the whole expense, and the Mission requested the Prudential Committee to make up the difference. Evidently they did not do it, for at the end of this period the only churches with bells were those in Pasumalai, Dindigul and Sivaganga, and the Sivaganga bell was cracked. In writing for the bell the Mission say :

> A bell for the church at this station (Madura) is greatly needed in order that our congregation may assemble more regularly. The natives have no timepieces and consequently they find it very easy to excuse themselves by mistaking the time, and so come when service is over. Doubtless a good bell would ensure much more hearing of the Gospel than we can expect while without one.

An excellent bell weighing 336 lbs. was sent out to Pasumalai from Boston ; but those in Dindigul and Sivaganga were cast in this country.

Title Deeds to Land.

The title deeds for sites in those days were stamped on palm leaves, and the class to which a seller belonged was often indicated by his description of boundaries, etc. For instance :

> *A Herdsman*—The boundaries of my house . . . It is bounded on the north by the hedge of the straw stack, on the east by the road to the straw stack, on the south by the Kuravan's house, on the west by the road to the straw stack running from south to north.

A Villager—This deed was conveyed in the third guru of the year Satharana by Vengatarama Pillai, son of Sinna Pillai of Sittur, a village of Iyampalayam in the Kannivadi zemindary and Nilakottai taluk to Rev. G. W. McMillan, the American missionary at Dindigul. The boundaries of the land are; on the east the dry-cultivation field of Tiruvengadam Pillai, on the south is the straw stack of Monganan, Pallari's house and the road running from south to north are on the west, the fig tree of Karupana Pillai's dry-cultivation field and threshing floor of Periasami Pillai are on the north. I sell this patta land, No. 38, which is about a kuli, to your honor for Rs. 7. As this sum has been paid into my hand, you may have it for ever and ever as long as the sun and moon endure.

A Gardener—For value received may you rule over and enjoy this ground according to your sole pleasure without let or hindrance, to build, to dig wells downward and raise trees upward forever through your children and grandchildren from generation to generation while sun and moon endure.

An Occupant of a River Bed—While the mountains stand and the Kaveri flows and the green grass grows, as long as earth and sun and moon endure, may you enjoy this piece of land.

9 LITERATURE.

From the first the missionaries found tracts and school books printed to their hands, several mission presses being already in operation in the Tamil country. The Bible Society was also in operation, and they quite agreed with Anderson when he wrote of,

> How exceedingly important it is that the waters from our Bible and Tract Societies should be permitted to flow out without obstruction upon the heathen world.

While only a small proportion of the people could read, the population was so immense that the small proportion contained a great number. And the more they read the more they wished to read. In the first two years the number of tracts distributed was 40,000, containing 480,000 pages. Both tracts and Scripture portions were used as reading books in the schools. New tracts and copies of new editions of old tracts were distributed to the Sabbath congregations ; frequently a tract was read before the distribution.

In 1837 a native Christian from Tanjore was employed as a colporteur ; it was his special business to furnish strangers with books, particularly bandy men and other travellers who congregated at rest houses in the suburbs of the city. Through this man the missionaries became acquainted with individuals who were disposed to inquire into the merits of

Christianity. Besides those reached in this way some scores of applications came, many of them rather privately, from men of influence in society either for single gospels or full copies of the New Testament. The Almanac printed in Jaffna was very popular ; in 1841 The Jaffna edition was 30,000, and it was reprinted by the Madras Tract Society.

Distribution at Fairs and Festivals.

In 1838 a regular system of distribution was commenced in Dindigul to supply the weekly markets within 20 or 25 miles from Dindigul through catechists who would go, two and two, one week to the markets in one direction and another week to those in another direction. The gatherings of village officials for the settlement of revenue accounts with English officials called Jamabundy, were improved for religious conversation and the distribution of Bibles and tracts.

A letter to the secretary of the American Bible Society in 1839 said :

Besides our ordinary distributions from our own doors and in travelling from village to village, we have taken advantage of many of the habits and customs of the people, which greatly facilitate the distribution of books. At certain seasons of the year the Head-Men and Accountants of the different villages, and their retinues, all assemble at places appointed by the Collector, to meet the Officers of Government for the transaction of business when, with but little effort, we can distribute great numbers of scriptures and Tracts to one of the most intelligent and influential classes among the people. They are supplied almost invariably at their own request, and we have through them pleasing evidence that the contents of our books have become extensively known, and in some instances have carried conviction to the mind and heart.

The frequent occurrence of feasts, at which multitudes assemble, also affords us many good opportunities for distribution. Though mad upon their idols, during the intervals which occur in the exhibition of heathenish pageantry, many are found ready to listen to preaching or reading and to receive books. But the most favorable time occurs, when the feast having ended, the people are about to return home. Then by taking our stations at a little distance from the village, on the different roads leading to it, we can with but little trouble send our Messengers of peace over a great extent of country.

It is customary among this people to hold bazaars or fairs regularly in different places within a circumference of 20 miles on every day of the week. This is common throughout the district. At these fairs a multitude of those who wish to trade assemble, not only from the immediate vicinity but also from a great distance. By improving these facilities the number of books which we have distributed has become very large. At these times scenes frequently occur which, though they may

be, and probably are to a very considerable extent deceptive, are highly animating and encouraging. We are often surrounded by groups of hundreds, who listen attentively to reading or conversation, during which the more intelligent among them make inquiries, express their approbation or dissent, or add pertinent remarks. We sometimes have had in our verandahs companies of 30, 40, and 50 applicants for books seated and attentively listening to the reading and exposition of passages of Scripture, such as the Prodigal Son, Dives and Lazarus, or the final judgment, with an interest and expressions of astonishment, which can hardly be exceeded. At the close of such services, they press forward, and reach forth their hands with an eagerness which would lead one to imagine that they were expecting a treasure.

In the distribution of Scripture we have not been very free for several reasons, the principal of which is that there are few who are able to read so fluently that they derive pleasure from reading, and the consequent improbability that a large book will be read, though possessed. The number of good readers has however, much increased and is still increasing. Of this the books which we distribute are principally instrumental. The entire Bible making four Octave volumes we have very seldom given. Some of our School-Masters are furnished with it, and are required to keep it in their School Bungalows for the perusal of any in the village who may be inclined to read it.

In 1844 Cherry visited two Hindu festivals on two successive days and distributed 200 portions of Scripture and 800 or 900 tracts. In one of these festivals the car was prevented from being drawn at the proper time because the people were busy in getting books and reading them.

Dr. John Scudder as a Distributor.

One of the most indefatigable distributors of tracts that ever came to India was Dr. John Scudder, Sr. He spent the years 1847 and 1848 in Madura giving medical aid to the Mission, though not appointed as a member of it. One of his first experiences in coming to Madura was the happy one of meeting a Christian woman who had been converted by reading a tract he had given her fifteen years before. He was then a member of the Jaffna Mission, but where she had received the tract does not appear. The tract was "The Loss of the Soul." His Journal for the stay in Madura indicates that "The Blind Way" was the tract he distributed all the time ; he also gave away Almanacs. But the tracts were merely an accompaniment to his preaching. The following entries are very suggestive :

Went out this afternoon into one of the highways, and preached and distributed two copies of the 'Blind Way', and several Almanacs.

"This afternoon went out into the highways," and "This afternoon preached by the wayside," are expressions ever recurring. But his reception varied at different times :

This afternoon went to the river side and preached to the people who came around me. Gave but two copies of the 'Blind Way'; perhaps I might have given the remainder which I had with me, but, as I had some of the baser sort around me, would not give them out.

For the same reason a few days afterward he gave away but one copy of the Bible. Soon after that he gave away seven copies of the Blind Way in one afternoon. Then again he says :

Went out into the highway on the borders of the great market which is held in this city once a week. At this time the people come in from the country to dispose of their produce. One of the native helpers accompanied me. Had, toward the last, a very *tempestuous* time. We were obliged, for a season, to hold our peace on account of the noise. The people raised a great outcry when I left. My native helper was stoned. Little does a Christian community at home know what we have to endure in our preaching in the highways and streets. I refused to give books to any except from the country. Gave but two.

Went to the market, or rather just beyond it, and preached by the wayside to the people.

Made but one attempt to speak, on account of the mob with which I was accompanied. After remaining still for half-an-hour or less I turned my face homeward, glad to escape without personal violence. I much feared it.

Letter to the American Bible Society.

The executive committee of the American Bible Society had made certain inquiries as to the number of integral portions of the New Testament that would be required by the Mission, and in January 1839 the Mission had replied :

It is impossible to say what might be effected if full supplies were placed at our disposal. It is our intention to make continued experiments until we shall have pervaded the district.

That we may have the means of continuing our operations, we beg you will have the goodness to furnish us as soon as may be convenient with ;

(1) 500 copies of the entire New Testament in one volume, small type, 12mo. This would furnish 50 copies to each of the ten missionaries connected with this Mission, and would be a moderate number for distribution among masters, ushers, men of intelligence among Hindoos, Mahomedans, and Roman Catholics.

(2) 500 copies of a volume comprising the Gospel of Luke, John, The Acts, The Epistle to the Roman, and first Epistle of John, in large type, 12mo. These are designed for children of an advanced standing in our schools, and for such others as give evidence that they have made some good use of smaller portions previously received.

(3) 2,000 copies of the Gospel of Luke, and 1,000 of each of the other three Gospels, large type, 18mo. These we intend for general distribution. We beg leave to suggest that the names of all the Bible be given in every integral portion, and that the relative position of the book in question, as it stands in the Catalogue, be pointed out. The reason of this suggestion is to meet the impression that the Christian Veda is of a very diminutive size, and may be comprised in a pamphlet of five pages, In Bibles published by your Society we notice that the contents of each chapter are prefixed. Would it be any more a Note or Comment to give a very brief synopsis as a perface to every separate portion that is published? Such a preface would be an invaluable guide to every reader.

The Press in Madras.

The intention of the Board was to have one large press for all its Tamil missions, and to have that press in Madras. That was carried out, so far as Madras was concerned, for in 1838 it purchased from the Church Missionary Society a printing establishment consisting of 8 iron printing presses, a lithographic press, a type-foundry, a book bindery, 15 fonts of Tamil, Telugu and English type, and one in Hindustani. In 1837 Anderson had written :

English job-printing will doubtless, by a vote of the Committee, be excluded from the establishment at Madras. I know not indeed that it has been contemplated by any one, and make the remark only because it is and has long been practised at Bombay. The Committee purpose restricting all the printing establishments of the Board to printing in the native languages as soon as may be, except what printing is needed for the use of the mission.

And yet the good Doctor lived to come out of the candle light and to record in his "Missions to India" that "the profits of the job-printing in such a place as Madras were considerable, and soon repaid the purchase money." His book also showed that from 1838 to 1841 33,750,000 pages were printed in the vernacular languages at the expense of Bible and Tract Societies.

But Madras could not supply all that was necessary for Jaffna and Madura, and the Jaffna press was continued and did good work for both missions. And even with that additional help the Madura Mission felt that a press of their own would be worth while. In 1842, when writing about the transfer of North from Singapore to Madura, Dwight said :

He suggested the bringing of a small press with him and with this we should be rather pleased than otherwise. With the native assistants

which could without difficulty be procured in this country he might superintend a small press without interruption in other duties. We should find it often a very great convenience and it would we believe in various ways contribute to promote the interests of the mission. . . . .

Should the Committee consent to his bringing a small press with him if he comes we should be much gratified.

However this does not seem to have been accomplished until the next period and by another person, *viz.*, Washburn.

Publications.

This period was naturally one of distribution of literature, rather than of the production of it. But even that department of work was not neglected. The tract of 8 pp. on the death of Mrs. Hall was published in Jaffna. The activity of Poor and Lawrence is evinced by a vote of the Mission April 7, 1837,

To purchase of Brethren Poor and Lawrence tracts upon the evidences of Christianity and extracts from Tamil Poets.

Dwight edited a translation into Tamil of Gallaudet's Class Book 12mo. 267 pp. It was issued in 1846, which was after the editor's death. Three books are credited to Ward. The first was made up of tracts on the Parables, 23 plain and practical expositions, which were first published in 1843-4, and then in 1844 bound in one volume of 386 pp. 12mo. under the title "Parables of Christ Explained," and sold for 3 annas. In 1845 he published a "Daily Text Book" of 216 pp. 32mo. And again about 1850 Charles Scribner in New York published an English volume by Ward entitled "India and the Hindoos," well illustrated ; this was reprinted without illustrations by William Collins in Glasgow in 1853. It is a most interesting book.

10 WORK FOR WOMEN.

This was a different work in that period from what it has since become. The fact that the little done for females was mostly confined to schools for girls shows that the early missionaries appreciated the need of beginning with them if they would effectually reach the women. But even there

they had to meet and slowly overcome a strong and universal prejudice existing among the respectable class of society against female education. But the missionary ladies were not idle with respect to women. They were reaching out toward them even if they did not always reach them. In 1840 Mrs. Cherry was holding a meeting for women every Sunday afternoon in Tirupuvanam, which was attended by a dozen women and as many more school girls. And what Mrs. Cherry was doing other ladies were doing.

Influence of Oodooville Seminary.

The work in Jaffna was of the greatest help here. In 1816 Meigs could hear of only three respectable females in Jaffna that could read and write. In 1826 the famous school at Oodooville was started, and among its first pupils were sixteen who had previously been under the instruction of missionary ladies at the different stations. In 1846 one of the Jaffna girls was in Dindigul as a teacher. The following letter, which exists in her own handwriting, attests the advance made among some of the women, few indeed, but fore-runners of the great host that were to rise up and publish the tidings after them. The writer was one of the most prominent among the Christian women of Dindigul for more than a generation and was known as Elizabeth Abbott. It was addressed to Cherry:

Reverend and dear Sir,

I have received your kind note, and pray that the merciful Father might bless those who like to do good to the poor. I thank you for the Rs. 5 you have so kindly got for me from the Mission and that you had the remembrance of a poor girl. Those who give to the poor lend God. When I was without cloth you have clothed me, Let the will of the Lord be done, let his will be my treasure. I was for sometime a teacher of the Female Boarding School at Dindigul, and I have now left it because I am not well. Pray you will please to send the enclosed letter to Miss E. Agnew. With humble regards to you and Madam, and kisses to the little baby.

I am, your most obedient girl,
ELIZABETH ABBOTT.

2nd May 1846. Dindigul.

11 MEDICAL WORK.

The Physicians.

For the first three years, or until 1837, the Mission had no physician. Then Dr. Steele came, and he worked most efficiently until his death in 1842 ; how efficiently is indicated by a scene in Dindigul in 1841. The town-crier is passing from street to street tapping on his small drum, and as the people gather about him, he shouts the gratitude they owe to the Mission physician for the lives he has saved in that time of cholera.

Then elapsed an interval of 7 years before the appointment of another mission physician. But in 1847 Dr. John Scudder, Sr., came and spent two years at the special request of the Board. In 1849 Dr. Shelton came, and Scudder returned to his mission in Madras.

During all this time the civil surgeons of the Government were most generous and kind in rendering medical aid, as they always have been ever since. The establishment of the government dispensary in 1842 was also a blessing to the Mission as well as to the district. Even while Dr. Steele was living, in 1840, the Mission recognised that the Madura doctor could not supply to the other stations all the medical aid they needed, and allowed Dwight to employ a dresser at Rs. 3½ a month. That sum was a pagoda, and was a common wage. In 1846, when there was no mission physician, Muzzy was allowed to pay the dresser at Madura a pagoda a month to attend on the mission families and the girls in the boarding school.

Cherry's Surgical Practice.

Under all these circumstances the missionaries had to do what they could to alleviate suffering even without professional knowledge, and there were many instances of suffering for want of it. Yet it is wonderful what they could do when emergencies arose. Cherry must have been a born surgeon. In 1843 he wrote of performing operations in Sivaganga that

few laymen would attempt. August 8th he wrote of a man who had fallen from the steeple of the church they were building, 38 feet to the ground :

> More than a hundred peôple collected in about five minutes, and many began to wail. He was laid down at the side of the church to die. I directed some of the bystanders to bring him to the house, and set a guard to keep off the crowd.
>
> I found that his left wrist was dislocated, and near to it the outer bone of the arm broken.
>
> I tried to bleed the man in the broken arm, but failed in the attempt, as the blood would not run. I then tried the other arm and succeeded. In a few moments, to my great joy and the joy of his friends, he spoke and said, 'I feel better'. After bleeding I set his wrist and splintered it. I then put a large plaster on his side, gave him a gentle cathartic, and told his friends they might now take him home. They refused to take him, so he stayed and recovered.

Ten days later a man was brought to him whose leg was broken six inches above the ankle by a large stone thrown against it. He set the bones. The next day came a little boy who had fallen from a wall and broken his arm above the elbow. He set the arm, splintered it, and tied it to a sling, to the joy of the parents. One day the Rajah sent his horse-keeper's son to the missionary with his salaam ; his arm was broken. Cherry was absent, and nothing was done for the arm except to tie a piece of plantain leaf around it. The next day Cherry wrote :

> To-day the arm was so swollen that I could not find that there was a bone in it. I bandaged it, applying spirits of turpentine with salt and vinegar to reduce the swelling.

The day after that the swelling had subsided sufficiently to enable Cherry to set the bone and splinter the arm to keep it in place. All four of these patients with fractured limbs recovered.

Over-estimate of Native Practitioners.

Aside from surgical treatment there was not at first much call for medical practice among the people. In one of the "Answers to 48 Questions" the missionaries said :

> We do not think it expedient for missionaries intending to labor among the Tamil people to spend time in preparing to practice medicine among the Natives. There is no call, or practice. The native practitioners have sufficient address and knowledge of medicine to secure the confidence

of the people generally, so that the medical aid of foreigners is rarely sought except in the most trifling cases, or those which require the exercise of skill which none but physicians are supposed to possess. The missionary's knowledge of medicine is principally to be applied for his own benefit, or that of his associates.

In such cases there would obviously be an advantage in their knowing where and how to take a dose of Calomel and Jalap, and when to forbear. But in most cases the necessary knowledge would be best obtained by observation on the ground.

But this was a candle light view. Gradually the importance of the trained physician became apparent to all the missionaries, and to many Indians in spite of their belief in their own practitioners trained only in the school of experience.

Combination of Medical and Evangelistic Work.

There was so much cholera in the district that Scudder was asked to lend his skilful medical services to the Mission in the absence of a mission physician. If he was active in preaching and distributing tracts, he was no less so in treating the sick and visiting patients. For cholera he relied on strong doses of opium and calomel accompanied with frictions with hot sand. His surgical skill also was constantly called into exercise.

Many blind came to receive sight, and many enormous tumors were removed. A Brahman had such a tumor that must be removed, or he would die. But he feared the polluting touch of the foreigner, and consulted his priest. After much debate they left it to the idol to indicate its pleasure in the matter. Two bouquets of flowers, one white and the other red, were laid before the god, and a little girl was sent in to bring out whichever she chose. If she brought the red it was a token of the god's disapproval, if white, of approval. The white flowers were brought out, so Scudder proceeded with the operation and saved the man's life.

Scudder never let the evangelistic and medical labors clash with each other.

The medical had the right of way in the morning, but equally so did the evangelistic have its way in the afternoon.

He would prescribe for the sick but once a day. This is his statement of it:

All are to come at eight o'clock in the morning, when two tracts are read to the people. They afterward receive a ticket, which entitles them to receive medicine after I have prescribed for them. Those who come too late, *except new-comers*, have to go away unsupplied until eight o'clock the next morning. It is *entirely* out of the question for me to attend to the sick in any other way.

Some come while I am prescribing for the company present, who have been here before. To them I also refuse to give medicine for the day. They have not been in time to hear the Gospel preached, the main object I have in view in prescribing for the sick. *New-comers* are attended to. To-day I preached, as usual, to my first company. Among them were several Mohamedan women. This afternoon, when about to go out to preach, a man came for me to visit a native woman with an immense tumor in her neck. She was in great distress. I merely opened a part of it, and let a quantity of coagulated blood, etc. I had seen the tumor before. Possibly I may venture to remove the whole of it, though I fear the operation. It would be a very sad thing should she die under it. Proclaimed the Gospel to those who were present.

A touch of his love for his patients comes out in his journal, as contained in Dr. Waterbury's Memoir. In 22 entries referring to them in one month, he 14 times speaks of them as "my sick people," once the expression being enlarged to "my large company of sick people."

Superstition.

Attempt to destroy the Doctor by Magic.

The native doctors of Madura found it inconvenient to have the people flocking to the American doctor for medical and surgical help, and determined to destroy his life and that of his assistant by witchcraft. They had already bewitched a tree in the mission compound, and it had died. Incidentally a spike of poisonous wood had been found driven into the tree. But that was not publicly known, and they proceeded to despatch the doctor. They killed some animal probably a sheep, took its blood, cooked it with rice, brought it to the street near the mission compound, spread it out, and then made two images, one to represent Scudder, and the other his assistant, and placed them near the sacrifice. After this one of the conjurers took a nail and drove it into each of the images, expecting that their victims would be

destroyed at the same time. To make sure of their efforts they had hired two conjurers well skilled in the black art from a far village for ten rupees each, and promised twenty more to each if they succeeded. Scudder's assistant had been quite ill, and they must have expected him to be an easy victim ; still he recovered. But some thought the missionary's white skin impervious to witchcraft ; and so it proved.

Fantastic Prescriptions.

The prescriptions followed by Indian physicians often contained margosa oil and mercury in some form in such quantities as to produce effects, but the effects were likely to be worse than the disease they were supposed to remove. Fantastic prescriptions were not uncommon. The following was one that was warranted to cure anything :

Tiger's claws, Turtle's shell, Shark's teeth, Hedgehog's quills, Breastbone of a cock, Silver ; all to be ground up together and mixed in honey.

First Mission Hospital.

The work of Drs. Steele and Scudder was largely individual effort. When Dr. Shelton arrived in 1849 he immediately started a dispensary, and thereby laid the foundation of the great medical work now represented by its two hospitals and two out-station dispensaries. 1,800 patients in 8 months was Shelton's report for 1849. In 1850 the number was 2,400. Many came from towns and villages not visited by the missionaries, and a goodly number from the Saurashtras of Madura, among whom no missionary work was then being carried on. The whole expense, exclusive of the dresser's salary, was less than Rs. 100. The mission report for 1850 acknowledges the receipt of Rs 300 from gentlemen in Madura for the erection of a hospital ; and the mission history for 1851 records that a new building for a study at the house of the doctor, and also a dispensary, two-thirds of the funds for which were furnished by private contributions, were commenced this year.

The hospital was completed in 1851. It contained 3 large rooms, one ward for men, one ward for women, and one for

dispensary and operating house. Shelton's enthusiasm over his new hospital led him to write :

> Let every mission have its hospital, and let every missionary possess such an amount of medical knowledge as will enable him to deal out medicine at his station with success.

12 NATIVE SOCIETIES.

A few societies sprang up among the Christian workers and others in different stations, whose object was to carry on missionary work by the Indians themselves. The first one reported was started in Dindigul in 1839, and of this Dwight wrote :

> It is with peculiar pleasure we notice the formation at this station of an 'Evangelical Society' comprised of Native persons connected with the Mission. The contributions have amounted to Rs. 8 or 10 monthly. A flourishing school in a village near Dindigul is supported by this Society, and also a young man who is devoting his time principally to reading and study in order to prepare himself for labour as a Catechist.

In 1840 this society supported two free schools at an expense of about a hundred rupees. It was composed principally of the catechists, servants and schoolmasters in the employment of the missionaries. In 1843 a similar society was formed among the catechists and teachers of Sivaganga station, which raised Rs. 8 monthly for the support of a catechist in a village 17 miles east of Sivaganga. The next year another society was formed in Madura, consisting of fifty or sixty members, and these comprised nearly all who were connected with Madura East station. Most of the girls in the Boarding School cheerfully gave up two or three meals a week that the avails might be given to this society. As Cherry was the missionary in Sivaganga in 1843, and as he moved to Madura in 1844, we may infer that his influence was a factor in the movement that started them, though he distinctly stated that the Sivaganga society,

> Was established without the knowledge of the missionary until he was asked to throw in his mite toward furnishing the sum required.

Another society was started in Sivaganga in 1843, and that was a Temperance Society. These and other similar movements were not very widespread, and some of them not

permanent, but they all prepared the way for the flourishing Native Evangelical Society that started in the next period, and is flourishing to-day.

13 ASSOCIATED MISSIONS.

Meetings of Delegates.

In the candle light of the early days it was thought that all missions among the same people should be so far united as to profit by common helps in their work, and by mutual counsel. The interpretation of this apparently harmless idea is to be found in the "plan of polity" put in operation in 1836 after previous sanction by the Prudential Committee. The three missions of Jaffna, Madura, and Madras were thus associated. Each mission was to have its own secretary, treasurer, and other officers, and manage its own concerns, whether relating to presses, seminaries, common schools, native helpers or buildings, except so far as the general interests of the three missions were involved. To regulate these general interests, and for the benefit of mutual counsel and advice, a limited number of delegates were to be chosen annually by each mission to meet once a year in each mission in turn. At these meetings reports of the missions were to be read, the estimates of funds needed for two years in advance presented, missionaries designated, measures adopted in regard to the productions of the presses, and proposals made to the several missions concerning the division of native assistants. These powers were enlarged in July 1839, when they probably should have been curtailed ; for in 1843 a sub-committee of the Prudential Committee reported that the arrangement had not been found good in practice, and recommended that the association be dissolved and the missions be independent of each other. As they came into the clearer light of experience they found that a common language did not make Jaffna like the continent, nor assimilate Madura and Madras sufficiently for binding them together organically.

Extension of the Field.

With the idea of the association of these three missions was connected the idea of further enlargement and the addition of new missions. The first place to which they looked was Tanjore, and to Anderson this seemed a good thought. The Delegates took up this subject at the beginning of 1839 and appointed Meigs and Dwight a special committee to report, which they did as follows :

Our principal object in requesting four missionaries and a physician (for Madura) is with reference to the contemplated new Mission on the Coleroon river, somewhere between Trichinopoly and Combaconam. This is one of the richest and finest parts of India. The whole Delta formed by the Cavery and Coleroon rivers teems with inhabitants ; and is, on many accounts, a missionary field of the first importance. The facilities for taking possession of it at the present time are also great.

This is nearly central between Madras and Madura ; there are also many native nominal Christians in that region, whose children should be educated and those of good promise collected into a seminary to be trained up as Native Preachers and Catechists for all that region. There are many reasons to suppose that this would be the most favourable location for a seminary for the continent similar to the one in Jaffna.

Before the subject of the Coleroon could get cold another special committee of the Delegates, consisting of Winslow and Hoisington, sent a report on the whole of South India, and even beyond. This was in answer to questions from home. Five fields were in their minds, and they gave them in the order of importance. These were :

1 The Central Mission on the Coleroon ;

2 A Mission to the Teluges, or a Telugu Department added to the Madras Mission ;

3 The Western Coast for a Mission at Tellicherry, Calicut, or elsewhere in the Canarese Country ;

4 Mysore ;

5 Northern India.

Of the Telugus they said :

Though perhaps the finest race in this part of India, they are the most neglected. There are only about six missionaries actually devoted to as many millions of this people.

The Western Coast, in their estimation,

Offers great inducements to missionary effort, and is too much overlooked. At Tellicherry the Malayalum is spoken which has the same characters as the Tamil and differs very slightly from it. A Mission of the Board there would form a connecting link between the

Mahratta and Tamil Missions. It would afford more choice of climate than there now is for Missionaries whose health is suffering from the greater dryness and heat of the Eastern Coast; and if extended to some parts of the hill country would afford sanitary stations of much value.

There is one Missionary of the London Society at Belgaum, and there are some Germans at Mangalore; but there are no missions in the region of Tellicherry or Calicut.

They did not disparage Mysore, but thought its claims should be put lower than those of the fields previously named because the London Missionaries and the Wesleyans were already in it, and were intending to enlarge their operations. The L. M. S. had long been at Bangalore, and had recently taken a station in the town of Mysore itself; and the Wesleyans had four or five missionaries in the Mysore country. Finally they declared that unless a very large mission could be sent out, Southern India should for the time being be preferred by the Board.

Refusal to start New Missions.

The Mission took up the question of the Coleroon in a practical way and sent Lawrence and Ward as a committee to visit the Coleroon region and report. They reported in January 1840:

There is no such a district in fact as the Coleroon. The Collectorates of Trichinopoly and Tanjore are separated from each other by the river of that name, and the country watered by its branches is therefore taken to be meant.

The map of Tanjore Collectorate represents the Coleroon, or principal channel of the Cauvery river to be about 80 to 100 miles long, and forming with the Cauvery on the South and with the sea shore on the East an obtuse angled triangle. Smaller branches of the Cauvery run more nearly East from Trichinopoly and enter the sea at various points, as Negapatam, &c., and present a right angled triangle of territory, whose area can be little less than half the Collectorate of Tanjore.

As there is at Trichinopoly, the head of this triangle, one missionary, at Tanjore two young and vigorous men, and the venerable Mr. Kolhhoff at Negapatam; the right angle the Rev. Mr. Thomson, and Rev. Griffith at Tranquebar, on the base the Danish Mission; and at Combaconum (on the hypothenuse) Mr. Nimmo; making besides the members of the Tranquebar Mission seven missionaries who are directly connected with this territory, and a full Seminary containing six lads; it strikes your committee that it would be inexpedient to have anything to do there. There is territory enough entirely unoccupied in the two Arcots, and directly here in Madura, a territory eight times as large with but about the same number of missionaries.

One would think this report sufficient to settle the question for the time being, but not so. March 10th 1841 Anderson wrote : "Can you not possibly send one man *to take possession* of the field near Trichinopoly ?" And in June of that same year he wrote, "In laying out our plans for the future, to what spot do you advise us *now* to look for the next new Tamil mission ?" Again in October, "Would it be well to have a health mission in the Mysore ?" The discovery of Kodaikanal in 1845 ended all talk of a health mission, and the exigencies of the missions in hand must have rendered futile all efforts for increasing their number.

Anderson's Estimate of the Work.

Anderson's estimate of the work in Madura as compared with that in Jaffna was not very flattering in 1840. To the Madura brethren he wrote, referring to the weakening of the Jaffna mission :

> There are more *results* there to be lost, more of a *harvest* to perish, if the reapers fail.
>
> It is certain that one of the most important pillars in our whole great system of missions has become sadly weakened. Its age, its progress, its standing in the eyes of the community, give it paramount claims, and it should be sustained even at some temporary loss to its junior associates.
>
> Your field may be important intrinsically ; and twenty years hence it may be so relatively ; but at present, if either mission must suffer, it should be the Madura, rather than the Jaffna mission.

Nevertheless the Madura Mission was progressing, as witnessed by Spaulding of Jaffna, who visited Madura in 1840 and saw the changes wrought since he helped to establish the Mission six years before. He wrote from Oodooville :

> I am much pleased and encouraged, in view of the progress made at each and all your stations. In many things you have gained in four of six years what we in Jaffna labored for ten or fifteen to accomplish, and I see no reason why you may not at least equal, perhaps exceed what has been done in Jaffna as soon as your lads acquire that stability or character which, with the blessing of God, ten or fifteen years' good training will naturally give them.

14 CASTE.

Efforts of other Missionaries.

The question of caste meets every mission in India at the very threshold of its existence ; and the Madura Mission did not wait long before it became a burning question. An echo of the voices of other missions came back to Madura as early as November 1835 in a letter from Anderson. He wrote :

I see the Bishop of Calcutta has been endeavouring to banish caste from the native church in South India. It would appear, too, from the Asiatic Journal, that the subject excites much feeling in a portion of the nominal Christians in that part of India ; and that wordly minded Europeans, not very friendly to Missions, are disposed to take part with the conservatives. We should be glad to know how far caste is tolerated in your churches ; for through your children, or in other ways, facts and impressions get abroad now and then, which need to be attended to. It is said, among other things, that your Native preachers cling to the distinctions of caste ; also that one of them does not eat with his wife, It is said also the native preachers will not eat with most of the church members because they are of lower caste. We are not to require the manners of eastern natives to be of course conformed to our occidental notions ; but we should be glad to know what are some of the most striking variations from them among your church members, because reports may sometimes require to be met and corrected by facts ; and we should be glad, also, to have your matured views as to what is desirable on the whole. Can you not make a distinction between caste and customs, and aim to abolish the one, while you attempt no needless innovations on the other ?

Caste was too big a question for very matured views in the second year of the Mission's experience. Eight years after, in July 1843, the good Secretary wrote from another point of view. He said :

We have received a remarkably interesting Journal from Mr. Ballantine giving an account of his intercourse with the Mahars, and of the openings God is making for his work among them. It is intimated that Mr. Rhenius's great success was chiefly among a corresponding caste in South India. Was it so ? The Mahars are supposed to be the original inhabitants. The course of things with the Mahars has suggested to me the thought whether it would not be wise for your mission to direct its efforts specially to some one caste, (regarding it in the light of a distinct, homogeneous community) if you perceive that any one caste is more approachable than another.

Ever since I read that Journal, the thought has been in my mind that it may yet turn out in India that the existence of castes, instead of hindering, will further the cause. What would be the effect in the Deccan, if the Mahar caste, as a body, were brought by the grace of God to the acknowledgment of the truth ? I know it is a low caste, regarded as outcaste. But what would be the effect if, instead of aiming to get all castes represented in your seminary, for instance, all were from some one caste ?

If Anderson had known it, there was an example to his hand right in Madura. The Paravas of the coast were Roman Catholic Christians, but they were despised in Madura, and Robert de Nobili felt that he must get away from them in order to give Christianity a chance. The Mission did not see that in the Madura District caste offered any advantage for securing any one set of people, and went on its way working for all castes, and winning its way among the majority of the middle castes, as well as among the lower ones. In the churches no distinctions of caste were allowed, and at first it was deemed a sufficient evidence that converts had renounced caste when they were willing to come out from among their friends, join themselves with foreigners, attend church, sit down by the side of persons of lower castes, and partake with them of the bread and wine of the Communion. But caste, with its wonderful power of stooping to conquer, yielded these religious observances, and maintained itself as strongly as ever in other ways. It was entrenched in social customs and was impregnable in marriage relationships.

In 1846 Hickey of the Propagation Society wrote to Cherry to see if one of his catechists could not secure in marriage a Gentu girl in the Dindigul boarding school; and one argument was that the two parties were of different castes and therefore it "would be making a successful advance upon caste by giving encouragement to intermarriages". But a few isolated attacks in that quarter simply revealed the strength of the entrenchments.

Determination to thrust it out.

The social side remained and obtruded itself to such an extent in the boarding schools and gatherings of mission workers, that at last in 1847 the Mission decided to cast it out if possible. Chandler had but recently joined the Mission and he felt the deep importance of the move.

So strong were his feelings that he wrote:

Sad! sad! is the strength of this viprous grasp.

I cannot avoid the feeling that another course should have been taken at first. This monster is fairly in the camp, and now we must drive him out at great hazard, or live with him at greater hazard, or give up all to him. The last we cannot do. Now which of the other two horns shall we take?

To change the figure, the storm centre of the approaching agitation was the Pasumalai institution, and the excitement of it had worn seriously upon Tracy, the principal. The quarterly meeting of the Mission opened on the 6th July 1847 in Dindigul, 38 miles from Madura, and the brethren met under the necessity of dealing with it. Cherry attacked the subject in his opening sermon, introducing the brethren in such a way that no offence could be taken, though there was some division of opinion about the best way of treating it.

Resolutions of the Mission.

The outcome was the unanimous adoption of the following four resolutions, a result reached only after "much discussion and severe animadversion."

Resolved, That the mission regard that giving up caste implies at least a readiness to eat under proper circumstances with any Christians of any caste, and to treat them in respect to hospitality and other acts of kindness as if there had never been any distinction of caste.

Resolved, That we consider it to be the duty of all those who are members of our Churches, after receiving proper instruction, to give some satisfactory test of their having forsaken the evil before we can thereafter administer the Sacrament to them.

Resolved, That we will not hereafter receive into our service as catechist any one who does not give satisfactory evidence of having renounced caste.

Resolved, That the brethren in charge of the boarding schools be allowed to employ for their schools Pariah cooks, whenever they think it expedient.

A Whirlwind.

Chandler's comment on this action was:

We have done a work to-day which I am a little fearful will shake this mission from centre to circumference. But I believe it to be the work the Bible requires of us.

His relation to the agitation was made very close by his appointment as secretary and treasurer of the Mission; for it required Mrs. Chandler and himself to reside in Madura and take charge of the Girls' School there, together with the free schools of the city: and next to Pasumalai Madura was

most violently affected by the caste spirit. Events moved rapidly. On the 8th September a special meeting of the Mission was held in Madura, and it was resolved :

> That we invite our native assistants to partake of a love feast with us to-morrow at one o'clock ; and that we do not administer the Sacrament to those who refuse to come.

Cherry and Chandler were appointed to make arrangements for the feast. Of the result we have Chandler's own statement :

> The die is cast, and we cannot go back. This morning, after Dr. Scudder's sermon (which he preached in Tamil from the words, 'They that be with us are more than they that be against us',) a meeting was held for the catechists ; at which Dr. Scudder and Brethren Tracy, Muzzy and Meigs stated to them the action of the Mission and urged them to consider well their duty to God and their own souls. An opportunity was given them to answer ; which was perhaps unwise, as it introduced a great deal of confusion. Many of them wished an opportunity to throw out their cavilling objections, the most foolish ones, too, that could be imagined. But though all who would not come up to our love feast were to be excluded from the Lord's Table, alas ! there were not even one in ten of the cleansed that returned to give glory to God. The low caste helpers came, and three or four others. The great mass of them turned their backs upon the feast, the Lord's Table, and all.
>
> The combination to resist the action of the Mission is very strong. But we must go forward.

Winfred, a teacher, and one pupil were all that came from the Seminary. In October a similar feast was provided at Pasumalai, and with Winfred came 10 boys ; that was all. In the meantime various exciting events were taking place on a smaller scale. Taylor rejoiced that 17 of his men ate with him and gave up their caste. Chandler had dismissed his school superintendent and several of his agents, but three of them returned afterwards and submitted to the required test.

In Pasumalai the relatives of Barnes gathered at the mission bungalow and excited a great tumult, in which Mrs. Tracy was knocked down and Tracy himself considerably injured. The guilty parties were taken before a magistrate, and those connected with the Mission were also subjected to mission discipline. This was all planned to prevent young Barnes from being brought to the test of the love feast. They succeeded in keeping him away then, but he afterwards submitted.

From time to time the relations of girls in the Madura school would appear and demand permission to take them away on all sorts of pretences ; the invariable reason being the Mission's action on caste, and the admission of two little Paraia girls to the school. One father came and violently took his daughter out of Chandler's hands ; stripping off her cloth and jacket, and throwing around her a small cloth he had with him.

Another scene of excitement was brought on by the action of some of the girls themselves. One morning the largest and best girl in the school sent a note to Mrs. Chandler, in which she gave the names of 8 girls who with herself desired to eat with the missionaries and give up caste. The meal was forthwith prepared, and quite a company of them sat down to eat together. But their friends in the city had heard of this action and gathered about the house in great excitement. It did not interfere with the feast, but quite a number of parents demanded that their girls be sent home. On the next day 4 of the girls were taken away and 15 more called for. 20 of the girls, being under the same craze, had not eaten their food the evening of the first day, and their people clamored for their release before noon of the second day, in order that hunger should not drive them to "defile" themselves. As only a few of the girls had parents or guardians in the crowd, those few were released and the others remained. One girl's brother and uncle called for her, but as the girl herself definitely decided to stay they had to go off without her. When some of these disturbers could not persuade the girls to leave on the score of caste, they succeeded in enticing them away by matrimonial arrangements, or by heart rending tales of the sickness of their nearest relatives. But enough girls remained to keep the school in good working order.

Disastrous Results.

At the end of the year, when the Mission looked back to get areview of the results of their action they found many

changes, mostly in the way of losses. With the permission to employ Paraia cooks in the boarding schools came also the decision to admit Paraia boys to the school classes. The committee on boarding schools reported the following results :— The Madura Girls School was reduced to 24, the Sivaganga boarding school to 13, the Dindigul school to 12, the Tirumangalam school to 4, and that at Tirupuvanam to only 3 in October 1847; but by the beginning of 1848 new pupils had come in, so that their numbers were 32, 14, 34, 15, 16, respectively. The force at Pasumalai was reduced to 1 teacher and 10 students. All the stations suffered from the dismissal of catechists or teachers, and nearly all lost in the membership of their churches. Altogether 72 members were suspended on account of caste, of whom 38 were catechists.

The Irony of Love Feasts.

The Mission was not unanimous in some of the steps taken, nor did they find their sister missions of the same mind in all they did, but they believed they were in advance of all other missions in their action. Cherry wrote to Winslow under date of September 1847:

> May the Lord show to our brethren in Jaffna the magnitude of the sin, and give the faith and courage to meet the evil and turn it all out of the CHURCH of CHRIST. Let it live where it belongs, but deliver the church from such a stumbling block, is my own and the prayer of the Madura Mission.

It is certain that something needed to be done, and perhaps a test of eating with others in public was efficient, but to call it a "love feast" was to emphasise the love that was conspicuous only by its absence. A sense of humor would seem to have been helpful in finding any name but that. How little of a love feast it was, and how hollow were some of the outward professions of acquiescence are shown by a letter of a certain catechist to the Mission, in which he writes:

> Firstly. I, with some others belonging to the station (Tirupuvanam) have broken caste in the presence of the Rev. Messrs. Taylor and Webb and some other native Christians. Afterwards when I went to Madura I have declared to my relatives and others employed in the Mission, notwithstanding I have shown with Robert Street and Rasoo, in the presence of the Rev. Messrs. Cherry and Chandler, who will witness of the fact.

Secondly. When I came from the village to which I was appointed to receive wages from Mr. Taylor, he asked me, by Thavaperiam's report, whether you have ever told in Madura that you do not eat with me and some others. Although I have denied and urged him by many reasons yet he requested me to eat once more. For this I made some excuses as I do not like to eat often.

Thirdly. Because he had told me that I and my wife must eat at all times in which he requires us to do, and perhaps the wages will be reduced if my wife do not eat (although she is quite indifferent to the act), I have left him, but afterwards when I asked him a certificate, he told me that the Mission must give but I cannot.

Lastly. If you like to have me in the mission service, I will, but will not eat often, but in essential occasions except I preach openly that I have broken caste. If you take me upon this condition I will, or else I humbly request you all to give me a certificate of my conduct.

These struggles of the Mission could not but interest others in neighboring missions. Winslow recommended the employment of a certain man because he would be useful in the caste struggles, having himself given up caste and being a very decided character and active. One Mr. Schmidt of Ootacamund concluded that keeping caste would not interfere with the oversight of his building operations, and so wrote:

Pray, therefore, dear Brethren, send me without delay the best of your people, according to your best judgment, one of those who have left you on account of caste, if he only has energy and has at least a regard for his honour, and who is married.

In the end the Mission gained a true position in regard to caste, and though some congregations and individuals were permanently lost, the Mission stood for the brotherhood of Christians, and has continued to stand for it ever since.

15 SUMMARY FOR THE PERIOD.

The Mission's Report.

The Mission must have been in rather a battered condition in 1851, but the report at the beginning of that year shows no discouragement. The roll of the Mission contained 49 names of men and women, of whom 19 only remained on the field. As the Mission reported:

Of 14 persons, who left America together for the Mission in the autumn of 1836, but one individual remains here. One other missionary and his wife have been on the ground 6 years. All the rest have been in the Mission less than 5 years.

The amount of missionary labor bestowed upon this field is very small in proportion to its extent. Less than 5 missionaries, on an average, have been engaged in direct missionary labor among more than a million of people scattered over a surface of seven or eight thousand square miles.

The result, compared with the amount of labor, is such as not only to encourage, but call for sincere gratitude. Since the origin of the Mission 320 persons have been received to the church on profession of their faith in Christ, being an average of more than 4 hopeful conversions to the yearly labor of one missionary.

More than 6,000 miles have been travelled by missionaries for preaching the Gospel ; and at 18 places, besides the usual places for assembling on the Sabbath and ' village congregations,' there has been stated preaching. We have also called in the assistance of the printed page, so far as our circumstances have allowed, and we have thought that such agency could be used with profit.

A Side Light on the Situation.

We have a glimpse of the Mission in 1835, as seen by a C.M.S. Missionary, and also a view of it in 1851 that gives us a chance to see ourselves as others see us. In January of that year Dr. R. Graul, Director of the Evangelical Lutheran Mission in Leipsic, stopped in Madura *en route* to Ceylon ; and in May he returned *via* Tinnevelly and Tirumangalam to stop a few days before proceeding northward. During both visits he was the guest of Judge Baynes. Of external matters he wrote :

> We saw the South India Athens in its full beauty. It has beautiful, wide, and, what is best, clean streets. The houses, some of them two-storied, have a pleasing and prosperous appearance, and are built mostly with brick and mortar. Our way led us by a peculiar memorial. The English Collector Blackburne was the first to widen and beautify the streets of the city. The inhabitants erected to his honor on a conspicuous pedestal a large light, which is supplied with oil from the Pagoda near by.
>
> There are only 5 Englishmen, besides the Collector and Judge, an Assistant Judge, Assistant Collector, Surgeon, Officer, and Solicitor. These few people intend to call an Anglican clergyman, and pay him a salary of Rs. 150, besides free quarters.
>
> The English church in external appearance is painfully unecclesiastical, the American more stately, and the Roman Catholic the grandest of all. The whole district is a stronghold of Romanism, and contains 30,000. The priests are very active.

In describing his trip from the south he refers to the Pasumalai Church and says, " Far off shines the little church at the foot of the bald hill." At Tirumangalam he enjoyed a noonday meal with Mr. and Mrs. Ford, and met Mr. and Mrs. Chandler *en route* from Sivaganga to the " Palni-bergen."

Both at Tirumangalam and Madura Herr Director indulges in various reflections on what he has seen of the Mission and read in its report. He was more or less limited to the candle light of theory, as were others. Only his candles were different; German, as against American; Lutheran, as against Congregationalist; the theory of non-interference with caste, as against opposition to it. And the atmosphere surrounding him was that of an official's residence. This is the sidelight he gives:

At Tirumangalam they have two mission houses, a school and a church, but results are very small. Early this morning I was in Tamil service. The whole audience consisted of the families and servants of the Mission, besides children who were sent to school by heathen parents. The singing was very slow; the church hymns of the American Mission in the Tamil country are lame and feeble.

What a difference between the American Mission in the Madura district and the English Mission in the Tinnevelly district! I cannot think that the consequent looseness, comparatively speaking, of the American Mission should be charged entirely to the missionaries themselves. It can hardly be denied that the method of the Mission's practice should have a part of the blame. It also appears that the Mission has already in a way begun to reform.

The first American missionaries in the district of Madura committed a peculiar mistake almost from the very first; they erected mission houses within a given radius from the head station in Madura, before they had proved the locality. They selected by principle large populous places in the hope of being able to gather in a very full mission net there. But it turned out quite differently from what they thought. The larger places are mostly inhabited by respectable Hindu castes; and upon these the American missionaries could not gain much influence, since their mission rule brought them into a false position in regard to caste.

Its united influence therefore was turned toward the Paraians, who live in small hamlets in the country. So the mission buildings erected formerly in the wrong places have become in a way a hindrance in deepening and widening the influence begun.

The first missionary in Tirumangalam had left. Mr. Ford followed him. His station was first Periakulam, but he cannot remain there on account of the unhealthy situation. This Mission has been visited more than others in the Tamil land up to this time with sickness and death.

The mission report is interesting in so far as it places before our eyes a true impression of the American spirit, which loves and strives to embody the most spiritual things in figures. Statistical tables follow which are so particular that they give the number of miles that all the missionaries together travelled the last year in their journeys.

The members in good standing are mostly Paraians. Besides there are Pallans (a very few in Madura), Vellalas (mostly in Dindigul), and Shanas. That the Mission has so few communicants to show comes from the fact that they put off baptism very long, and do not deal sufficiently wisely with the Indian caste situation. In comparison with the strength of the large working force the results must be called very meagre.

It is tremendously difficult to find one's way in the ecclesiastical expressions of the American missionaries. When reference is made to village congregations, catechumens only are meant; and at the same time nominal Christians are likewise catechumens. Hopeful conversions are spoken of; in our terminology that would mean 'baptised.' The hope is that in the right time they will be baptised. Strictly speaking they are neither Christian nor heathen. They are people who have abjured heathenism, promised to keep the Sabbath, attend church, and obey the rules of the Christian religion.

A delightful characteristic in nearly all the North American missions is the special participation of the missionary's wife in mission work, on account of which also the wives are recorded as assistant missionaries. It seems that for this reason the marriage of a missionary is desired and demanded by the Society itself. At least, in the stations in Jaffna, Madura and Madras which we have just visited, we find scarcely one missionary who is not or has not been married. The wife's assistance is of special importance because the system of boarding schools takes such a prominent place there. But also on the Indian continent, in the plan of the American Mission the boarding school is of more than ordinary importance. In general the ladies desire to take a direct part in mission work.

The A. B. C. F. M, in 1847 spent for its three missions the enormous sum of Rs. 1,25,000; the following year they cut it down to Rs. 1,03,000.

Statistical Results.

The year 1851 closed with the following figures representing the results attained in the first 17 years of the Mission's history :—

Native Agency	79
Villages with Christians	100 (about)
Christian Community	2,775
Gain	304
Contributions	Rs. 341
Churches	12
Church Members	276
Gain	41
Pupils in the Schools	1,711
Bibles sold and given	24
New Testaments sold and given	139
Portions sold and given	3,638

Mission in 1866—Back Row—T. BURNELL, TAYLOR, WHITE.
Middle Row—NOYES, W. TRACY, LORD.
Front Row—RENDALL, CHESTER, WASHBURN, CAPRON.

Chapter IV.

THE PERSONAL PERIOD, 1852-1871.

1 THE MISSIONARIES.

A strong Band.

The second period of the Mission's history comprises the 20 years beginning with 1852 and ending with 1871. It was conspicuously a time of development through personal influence, and so may well be called the Personal Period.

At the beginning of these 20 years there were in the Mission 21 missionaries, and of these 9, or nearly half, lived and worked together through the two decades. They were Mr. (afterward Dr.) and Mrs. Tracy, Mr. and Mrs. Taylor, Mr. and Mrs. Herrick, Mr. Rendall, and Mr. and Mrs. Chandler; men and women healthy in body, full of common sense strong in mind, discriminating in judgment, patient in tribulation, loyal to the Board that sent them and to one another, wise in counsel, sane in decisions, each one having a strong individuality, and all faithful stewards of the Lord Jesus Christ. They all had long terms of service, from Taylor's term of 26 years to Chandler's of 47; and the average service of the nine was 38½ years. Chandler's service was the longest of any member in this Mission in all its history, and Mrs. Chandler's was the next longest, being 45 years.

Of like spirit and temper with those nine were Mrs. Rendall, who died in 1867, and seven more couples, who either left the Mission before 1871 or joined it after 1852, all of whom were associated with the first nine more than half of the 20 years. They too were individuals of long service, so that the average term of service of the whole 24 was 32 years. Half of them served in the Mission terms of 36 years and upward. To this united band the Mission owes the strength and solidity of its development.

The service of Dr. and Mrs. Tracy not only spanned the 20 years of this period, but also went back 14 years in the Foundation Period to 1837, when the Mission was in its very beginning. They therefore linked the Mission's earliest history to its second period. Besides them the chief actors of this period were eight couples, the four already named, and Webb, White, Noyes and Burnell with their wives. Of these Mr. and Mrs. Webb and Mr. and Mrs. White left before the end of the period ; Taylor died in 1871, at the very end of the period, Mrs. Taylor left shortly after, and Mrs. Rendall had already died ; the others continued on, some doing their best work in their later years.

The strong link to bind this period with the following was the group of six, Capron, Chester, Washburn and their wives, who had the advantage of association with the older group in their younger days, and went on in their prime and matured experience into the third period. Mr. (afterward Dr.) and Mrs. Washburn continued their service until the close of the century, and Chester continued until his death in 1902. Tracy and his wife were the first, and Chester was the last, of the noble band of 24 on the field. The time covered by them in the Mission was 65 years.

The power and influence of this Personal Period had their inspiration from the lives of the Tracys and their earlier associates back for 14 years ; and persisted in their results through the lives of the Caprons, Chesters, and Washburns, and their later associates for 31 years longer ; as if spanned by a suspension bridge immovably anchored by great cables to the past on the one side and the future on the other. Four of the 24 are still living in the homeland, and are exerting a kindly and helpful influence on the field.

They were physically a strong and healthy race of men. Chandler records in his diary that once when on a tour with Rendall and Taylor they had to cross a deep channel of water, and he carried his fellow missionaries across, one at a time, on his back. They served long terms without furlough.

Whether it were wise or not, they were physically strong enough to do it. Rendall took his first furlough only after 21, and Noyes after 22 years.

All of them lived up to a high standard of consecration and fidelity and single-hearted devotion, while their individual traits of character added to the combined efficiency and power of the Mission as a whole. Some of these characters will be noted as typical of the group.

Notices of Individuals.

WILLIAM TRACY.

Sane, genial, thoughtful, whose logical mind with poetic insight fitted him to be a leader in educational work ; a good disciplinarian and teacher with a lifelong influence upon his pupils. In his last days his former pupils used to make pilgrimages to his home in Tirupuvanam to renew the inspiration of his kindly presence.

HORACE S. TAYLOR.

His life of nearness to the Saviour, combined with cheerful trust in God, warm sympathy, tireless industry, ingenuity, and patience made him loved of the common people. It was for their sakes that he left Tirupuvanam and went down to live among them in Mandapasalai. He was the means of organising 10 Indian churches, and of ordaining 5 Indian pastors.

EDWARD WEBB.

Emotional, earnest, and active, a good Tamil scholar ; his marked musical abilities were of service to all Tamil Christians in that he introduced the Christian lyrics of the famous Tanjore poet to the Christian community through personal instruction and the press.

CHARLES T. WHITE.

Hearty, good-natured, lenient, thoughtless of self ; quite content, when exhausted by journeying down the precipitous slopes of the mountains into the heated atmosphere of the plains, to ride in to his home in Palni on the back of a buffalo.

JOSEPH T. NOYES.

Prompt, energetic, skilful, persevering, generous, a good organiser ; he devoted his great business ability to the welfare of his people and thereby in both temporal and spiritual things was their efficient guide and leader.

THOMAS S. BURNELL.

Zealous, active, humble, persistent, economical and self-denying to an extreme, a man who knew the language of the common people well ; he was unceasing in the work of preaching, and toured constantly with the message, "Believe on the Lord Jesus Christ."

WILLIAM B. CAPRON.

Cautious, accurate, scholarly, foresighted, thorough, patient, wise in counsel, full of brotherly love and kindly humor ; he laid the Christian community of the district under deep obligation by establishing the Madura Widows' Aid Society. Rendall wrote of him after his death :

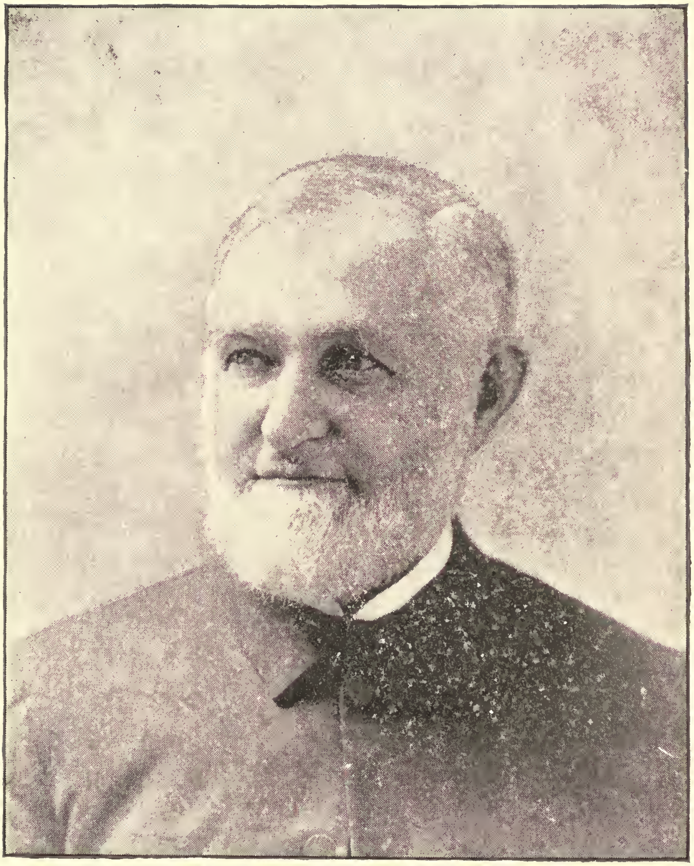
> He was a brother upon whom we relied, a safe counsellor, a loving friend, an earnest missionary, conscientious in all respects, simple-minded in faith and earnest in effort.

GEORGE T. WASHBURN.

Sympathetic, scholarly, discriminating, intellectual, independent in his thinking, devoted to his students, generous in his gifts to education, with a large grasp on all mission problems, and a comprehensive knowledge of the Tamil language and literature ; in his retirement in Meriden, Conn. he maintains with undiminished ardor his interest in the Mission.

EDWARD CHESTER.

Possessed of great physical endurance, and exuberance of life, impetuous, enthusiastic, cheerful, efficient, kind, insistent, forceful, very attractive to children, practical among his fellow workers, a social leader ; he came with the religious enthusiasm of the great American revivals of 1857 and entered the Mission at the height of the hot season like a fresh north wind bursting into the sun-steeped stagnation of a tropical



REV. J. T. NOYES.

summer. Once when a summons for medical aid came to him from Kodaikanal, more than 50 miles from his home in Dindigul, he would not wait for the slow bullock conveyance, but walked straight away 21 miles to Battalagundu. On his arrival there a messenger met him with the news that the patient was better, whereupon he turned about and marched back to Dindigul so as not to miss the usual attendance on his dispensary.

When he made his first visit to Kodaikanal, he gathered the little company of mission children about him and asked them to sing with him,

> O had I wings to fly
> Up through the bright blue sky
> Far, far away.

"We do not know it," said they; "O it will sing itself," said he; and it did. And so in life many things sang themselves, with Chester behind them. He loved music, and himself played the cornet, flute and organ.

As the missionaries would gather after months of separation for the mission meeting, he would come forward in his brisk manner wreathed in smiles and saying, "I heard *such* a funny thing."

He was quick in perception, equally quick in decision and in action. His likes and dislikes were intense, but he cherished his friendships and let his aversions lie in the background. A record in the mission minutes shows how his untiring energy was manifested in his time of furlough:

> Bro. Chester with Mrs. Chester arrived at Dindigul from America October 8th 1873, making the visit home within 9 months including the journey both ways.

Washburn wrote of him:

> His creed as a missionary was, 'I have faith in every department of our work; our work is a chain, every part a link, and every link necessary to lift the heathen out of the deep pit of superstition and ignorance in which they have been sunk for ages.'
>
> Nothing but a superb physique, a power to dismiss care and fall asleep anywhere at will, great ability in organising and systematising work, and holding himself and others steadily to it, and never abandoning a project, enabled him to accomplish so much.

As he himself served with absolute devotion, he had little sympathy or tolerance for those whose services or personal loyalty he had come to doubt, or who transgressed his ideas of good old traditional ways.

He loved to read and preach from the Gospel of John, for he sympathised with its spirit. He spent a life in ministering to human suffering in the name of the man of sorrows.

The following sketches are also by Washburn.

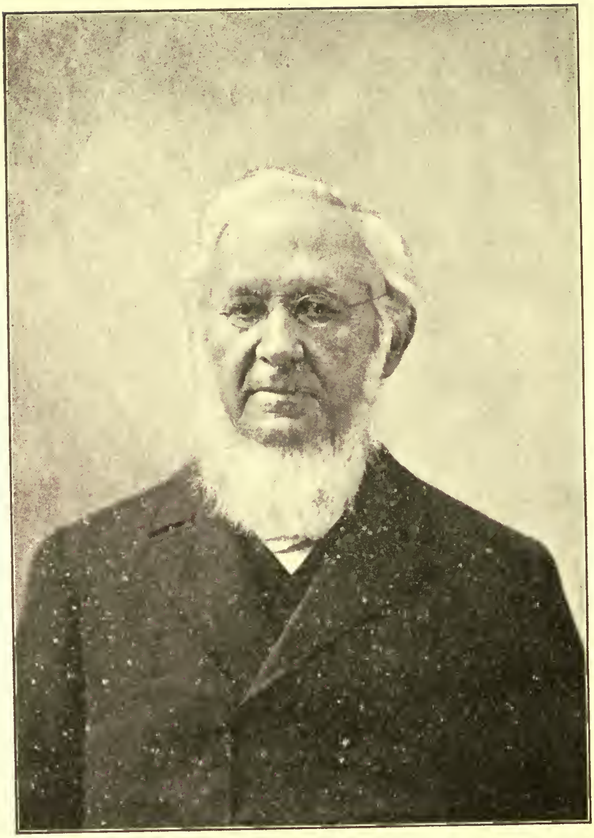
JAMES HERRICK.

Sedate and quiet in manner, but quick and hearty in response to any friendly advance. When some of us were toiling up the old foot trace to Nebo on the Palnis, and Herrick stood at the top, the whoop of welcome as we toiled up the pass, the laughing shout as we drew near, the pat on the shoulder, the up-tilted chin and hearty laugh, the warm words of welcome, the lingering grasp and handshake—"Who could forget a greeting from Brother Herrick when the occasion prompted it?"

He was painstaking and thorough in his business, deeply conscientious in a considerate way, fair-minded, tenderly thoughtful of the feelings of others, a good Tamil scholar in his sphere of work studying the language till the last day of his work. If any individual in the mission team kicked over the traces and set about some exercises of his own not on the program, Herrick was sure to be named as the head of the committee to persuade back the recalcitrant into orderly goings. He was level-headed as well as kind in his peacemaking. He once said to one of rather exacting temperament who complained of the unfriendly treatment of a neighbour, "But you know it has been said, 'if one would have friends he must show himself friendly'".

In time of illness no brother could be more kindly thoughtful and tenderly sympathetic and watchfully solicitous than he.

During his service of thirty-nine years he was in charge of the Tirumangalam Station, with or without other stations too, and in the course of time he became known to everybody in his field, at least by sight and his social and moral influence



REV. J. E. CHANDLER.

were everywhere a factor in the affairs of the countryside, and converts gathered about him from a considerable number of castes. He habitually toured through his field on horseback that he might along the road meet old acquaintances or form new ones.

Throughout his missionary life he acted on the conviction that his missionary duty concentrated itself on the people to whom he was sent. Whatever funds the Board was pleased to entrust to him, and whatever he could raise from his people he adjudged himself rigorously bound to use to the measure of his wisdom in carrying on his work ; when those funds were so exhausted he judged his obligations in that direction fulfilled. He did not ordinarily favour private appeals by missionaries ; for he did not desire for himself the share that fairly belonged to another, or which would differentiate him or his work from his neighbours.

During his long missionary life he took but one furlough to America. He considered the question of taking a second at the usual time, but conscientiously sacrificed himself to the cause and the good of others. That decision cost the Mission some years of his service. He left India for America with Mrs. Herrick in 1883 hoping to return, but as it proved, too much worn to recuperate. For eight years more he lived on in West Brattleboro, Vermont, and never forgot the daily hour for retirement and supplication for his beloved Mission and for the Tirumangalam station.

J. E. Chandler.

His first ancestor in America was William Chandler, of whom the town records of Roxbury, Massachusetts, in 1637-14 said :

> He lived a very religious and godly life among us, and fell into consumption to which he had long been inclined. He lay near a year sick, in all which time his faith, patience, godliness and contentation so shined, that Christ was much glorified in him. He was a very thankful man and much magnified God's goodness. He died in 1641 and left a sweet memory and savour behind him.

After seven generations it was not difficult to trace the lineaments of the last in the moral portraiture of the first, rudely limned by the town-clerk of Roxbury two hundred and fifty years before.

Young Chandler was one of a large family brought up in the sturdy self-reliance, industry, frugality and independence so characteristic of rural New England a century ago, and with those serious views of life and conscientious obedience to duty, which the New England puritan spirit always inculcates. He enjoyed good, though not robust health. He had a retentive memory of names and faces, and possessing a very social disposition, he probably knew more of the native Christians in the district by name, and in his time was acquainted with more of the mission agents than any other of our missionaries. He was ever more concerned how he should best carry on his own branch of the work than in directing how others should carry on theirs.

He was a peculiarly available missionary. His temperament, habits and aptitudes fitted him for a variety of situations and work. And so it happened in the course of his long service that nearly every one of the dozen station districts of the Mission fell under his care. But his availability, though so valuable, was, through the frequent necessities of the Mission, fatal to continuous work in one place, to concentrated individual impression and to carrying to completion great lasting works. His family was much interested in education and the schools in his charge were excellent ; but he never took a prominent part in educational matters. He preferred preaching and general district work. He was most happy, and at his best, when meeting men in a social individual way.

JOHN RENDALL.

A man of generous size and build, of kindly visage, of friendly manner, on whose face and whole demeanour was stamped sincerity and a generous consideration of others.

One could not be a member of his family long without discovering the true human sympathy and open-hearted generosity, which made every one near Rendall, Hindu, European, or American, feel assured at once that they had in him a tried and trustworthy friend and adviser.

On his first appointment as treasurer he found the mission accounts and treasury in a disordered state, owing to the frequent change in treasurers and the departure and death of missionaries. Rendall had never had a business training; nevertheless he soon put financial matters in order, and originated a system of mission accounts which the Boston treasurer commended to sister missions; a system which, while it conserved the funds, did not "presuppose the Mission to exist for the sake of accounts and the treasury." His kindliness of heart and manner and his generosity coupled with his careful business habits made him an ideal mission treasurer. The mission budget had to be prepared nearly a year before the funds should become available, and then his forethought kept in mind the humblest, the youngest and most inexperienced of his brethren. And when chance funds were to be distributed he seemed to regard it as a function of his office to forget himself that he might remember others.

He habitually observed a quiet reticence in regard to his own mission work. On occasion he would express his undisguised wish for an opportunity for unheralded work, and his belief that such a method was for the best good of the Mission. When others were interested in certain theories and their exploitation, he preferred to follow well-established plans and methods, being much more interested in practical than in theoretical matters. In this he was at one with his life-long friend, Dr. Tracy, whose close neighbourhood and closer friendship were a great comfort to him. On one point he maintained very positive grounds, *viz.*, that of preserving the name of the Mission and missionaries from any taint of secularism or pecuniary gains. As civilians were prohibited from owning or trading in income-yielding property in the

districts where they served, so he maintained that missionaries should not become the owners of real estate, or any property yielding profit, and so avoid the least temptation toward secularizing themselves.

The Mission was particularly fortunate in having at the governmental centre of its district, to represent it and sometimes to be its mediator, a man so sane, so considerate and so loveable as Rendall. This was particularly true through all the trying years of the Civil War, when English sympathy in India was bestowed in so scant a measure on the side of the North. His official position as mission spokesman had its part in obtaining much-needed assistance at a time when it seemed as if American resources must fail.

But after all, the work that appealed most to Rendall, and which he most valued and loved, was the pastoral care of his Indian flock. Whenever, morning or late afternoon, a chink could be opened in his multifarious duties, he might be found visiting his people from house to house, praying with them, encouraging, instructing, reproving, comforting, looking after the children in the schools, or gathering his little congregation in the prayer-house for an extemporised meeting. He had to choose his chance for visiting his villages whenever the opening should occur. In this work among the poor, for the most part the humblest of the castes, he manifested the same patience, the same forbearance, the same encouraging hopefulness, the same fatherly interest and care that made him " Father Rendall," the father of the whole Mission.

The personality of the women was as much of a factor in the development of the Mission as that of the men. And with Washburn's tribute to Rendall may well be coupled a tribute by both Herrick and Washburn to Mrs. Rendall.

Mrs. Rendall.

What was true of the head of the Rendall household was true of the wife, with the addition of what is not so very common, executive ability along with ability for unwearied patient work.

Madura East Gate Church

Rev. John Rendall

One does not look for much hustle in the tropical east; but we had not been two days in Madura before we were outfitted with a moonshi and with the apparatus for beginning systematic study of the vernacular, thanks to Mrs. Rendall's energy and forethought. She understood the value of early enthusiasm, of good first habits and of northern vigor applied to a difficult language before the tropics have thinned and impoverished the blood.

Endowed with an excellent mind, in which good practical sense and untiring application were prominent characteristics in her youth, Jane Rendall became a fine classical scholar, while her ingenuousness, cheerfulness, and musical talent everywhere attracted to her friends. On the voyage out her great kindness attracted the special notice of the captain of the ship, and her unusual interest in the physical and spiritual welfare of the sailors was instrumental in the conversion of at least one of them. Love for Christ and the souls of men, which made her eager for her chosen work before entering upon it, made her love it after it became a reality, and happy in it even to the end.

Mrs. Rendall was not long on the field before she made such attainments in the Tamil language as enabled her to converse with the natives with great freedom, understanding whatever they wished to say to her, and making her own thoughts clearly known to them. This attainment, with the disposition she always showed to do them good, and the uniformity she manifested in her intercourse with them, avoiding the very common mistake of treating them alternately with undue kindness and too great severity, attached them to her and gave her power over them, gained by comparatively few.

Her prudence, patience, frankness, and good judgment were such that, while she was surpassed by few of her own sex in gentleness, she was endowed with the strength of a man. Indeed there were few men whose opinions on important mission questions were worthy of more respect than hers. The title of "Mrs. Rendall the just" would express the feelings of the Indians toward her. At the time of her death she was probably more widely known by the Indians than any other lady that had ever been in the district.

In company with her husband Mrs. Rendall was returning to the United States in 1867, hoping to have all her family together for the first time and expecting afterward to go back to India for another score of years. But a ten days' illness so enfeebled her that she died and was buried in the Mediterranean.

MRS. ELIZABETH NOYES.

An invalid during the later years of her life, her self-denying patience and cheerful consecration made her a blessing to all who knew her. Her well-cultivated mind and sane judgment were always enlisted on behalf of the large work of her husband.

MRS. CAPRON.

Careful, resourceful, and with great spiritual insight, always an inspiring teacher of the Bible and leader among the women. After Mr. Capron's death her splendid capacities were shown in originating the medical work for women, in increasing the schools for Hindu girls, and in the great extension of Bible-woman's work, all in Madura city. Since her retirement Mrs. Capron has continued her active missionary work as a member of the Woman's Board in Boston. Her frequent gifts and letters have been to many a missionary on the field a source of cheer and inspiration.

Let these few tributes stand as tributes to every one of that notable band, who stood by each other and worked together in the formative period of the Mission, and gave to its organisation a permanence that has never been lost, and has enabled it to develop on broad lines into great departments of mission influence.

Their Personality and Brotherhood.

They were not all of the same mind at all times, by any means ; differences of all kinds were continually arising among them, and sometimes these differences were very sharp. Exciting mission meetings were held, when perhaps some brother would resign and threaten to leave the Mission ; it

MRS. SARAH B. CAPRON.

MISS SARAH POLLOCK.

GNANAPRAGASI AMMAL
(First Bible Woman.)

must have been a great strain at another time, when the tension could be so great as to cause quiet, self-controlled Capron to burst into tears ; but the heroism of the situation shines out in the patient, persistent way in which they would bind each other by the cords of love and bring harmony and a common purpose out of the most difficult circumstances.

Three times a year they would meet in business meetings, and so carefully were their problems considered that after all was decided they would go away feeling that the decision of the Mission was the voice of God.

Each family had its own work and could do that work in its own way, but everything that affected the common interest was brought into the discussions of mission meetings, and every family was willing to help every other family in special difficulties and trials.

One expression of the strength of their brotherhood was the circulating Tapal Book. Messengers, or coolies, were sent in to Madura constantly by all the outstation missionaries for supplies, books, etc., and these weekly or semi-weekly expresses were called by the Tamil name Tapals. In 1857 Rendall conceived the idea of keeping all in communication with one another by means of a blank book in which each man or woman might enter some communication to the others. In his preface he wrote :

I circulate this book for information respecting the missionary work at our different stations. Let each brother record admisions to church privileges, special interest in any of the congregations, or anything encouraging in respect to the missionary work in his field. We can thus read, thank the Lord for the work he is carrying on at our stations, and take courage. Let each brother be free to state his trials, the difficulties he may meet in the prosecution of the work, and any burden which rests upon his mind. We can better sympathise with each other, if we know each other's trials, and we shall better know how to pray for each other. I shall hope also to send many an extract home which will cheer the hearts of Christian friends in America,

The idea caught on immediately. Capron's first entry was :

I foresee great advantages from the monthly visits of this little book. This sharing of information and of sympathies will go far to preserve this Mission a unit, which is a blessing almost too great to be hoped for in this conflicting world. My part will be very cheerfully contributed, and the contributions of others watched for with interest.

For two years this first of a series of Tapal Books wended its way bearing the messages of Webb and White in Dindigul, Noyes in Periakulam, Tracy in Pasumalai, Herrick in Tirumangalam, Taylor in Mandapasalai, Burnell in Melur, Little and Chester in Tirupuvanam, Rendall in Madura, and Chandler in Battalagundu, until at last it reached Noyes laden full and received its farewell from him. Other Tapal Books followed and wound their silent way from station to station for many a year.

Rev. J. T. Noyes, after four years in the Jaffna Mission, was received to this Mission June 11th 1853. Mr. T. S. Burnell, also of the Ceylon Mission, was received into this Mission January 9th 1856. He was a lay worker in Ceylon, but was ordained to the ministry here September 10th 1856. Dr. Lord was another member of the Ceylon Mission that joined this Mission in this period. He was here from 1846 to 1867. In 1866 he raised the floor of the doctor's bungalow and lengthened it so as to include within it the office erected by Dr. Shelton in 1851. The expenditure was Rs. 1,500. Always subject to nervous debility, exposure to the sun in superintending this important enlargement helped to break him down, and the next year he was ordered home by consulting physicians.

Single Ladies.

It was in this period that the work of single ladies was established. Sarah W. Ashley was the first successor of Mrs. Woodward, and the pioneer of unmarried ladies. She came in May 1859 to assist in the Madura Girls' Boarding School. There were only six single ladies that came in all the twenty years of this period, but they did good pioneer work, and exerted a personal influence that has never been lost. Sarah Ashley's quiet Christian influence was the means of converting the young man of the tailor caste, who sat on her veranda and did her sewing. It stirred up the leaders of that caste to such an extent that they adopted measures binding enough to successfully prevent any other of their number from becom-

ing a Christian. But the descendants of that convert were prominent in one of the churches of the Mission half a century afterward.

In 1864 Miss Ashley married Mr. Yorke, an English educational missionary, and left the Mission. Three years later, in May 1867, came Rosella A. Smith to take her place ; and at the end of the same year came another Sarah, Sarah Pollock, and Martha S. Taylor to work for women and girls in Mandapasalai station. Miss Hartley came in 1869 for general work among women, and Mary E. Rendall in 1870 to keep house for her father and help in the various forms of work for women and girls.

Of these six three returned to America at or before the end of this period ; Misses Smith and Pollock because of severe illness, and Miss Hartley because of other difficulties ; Miss Ashley had married out of the Mission ; so that Martha Taylor and Mary Rendall were the only ones whose work continued into the next period. It is interesting that these two young ladies were the first children of the earlier missionaries to return to the field of their birth.

Early Deaths.

20 of this company were together in the work 19 years and within that period there was an interval of nearly 10 years without a death. But in the latter half 4 deaths occurred that made a great change in the personnelle of the Mission. Mrs. Rendall's death at sea in 1867 has already been referred to. Taylor was another of the older members, and when he died, February 3rd 1871, he had filled out a term of 26 years and had finished a good work. But the other two had been out here but a short time ; and though their deaths were nearly nine years apart in time, there were several remarkable coincidences in connection with them. The two were David C. Scudder and Thornton B. Penfield. Both had been influenced in boyhood to come to India by the first Dr. John Scudder. After David Scudder had been drowned in the Vaigai river there was found in his library a little book, much

worn and old, bearing the title, "Letters to Sabbath School Children, by Rev. J. Scudder, M.D., Missionary at Madras," and written broadly across the fly leaf was "Master David Scudder, from his affectionate friend, J. Scudder, New York, August 8, 1843." And after Penfield's death in Pasumalai in 1871 a scrap of paper was found in his pocket book, containing the following entry:

April 19th 1846. Dr. Scudder asked me to be a Missionary and go to India and help him, and I intend to.—T. B. PENFIELD.

Both had unusual preparation for work in India. In Washburn's obituary notice of Scudder he refers to his spirit and work in college:

He stated before the council that ordained him, that in the revival of 1851 in college the question of his becoming a Christian resolved itself into the question whether he was willing to become a missionary to the heathen.

From the day of his conversion he stood on the high vantage ground afforded by the early education of a thoroughly Christian and cultivated home. From the first he comprehended that religion is a process of disciplining one's self into all excellence, and of forming the habit of doing good.

In scholarly research into the history and religious thought of India he was probably better equipped than any other young member of the Mission on his entrance into the work.

Penfield also had a thorough Christian education in Oberlin College and Seminary and Union Seminary in New York. But his peculiar preparation consisted of five years' experience in Jamaica under the American Missionary Association among the freed Negroes.

Each was in charge of the large and important station of Periakulam at the time of his death, though neither died at the home which was his residence. Scudder's body was taken out of the water at Sholavandan in the Madura station; and Penfield was taken to Pasumalai to yield to typhoid fever. Both had endeared themselves to the Christians of the large village congregations of that station. Years afterward the Christians of a village south of the river would tell of Scudder Iyer's last Sunday with them; how on that afternoon toward evening he placed his camp chair in the middle of their

narrow street and gathered the children all about him, and talked with them about all their troubles and their joys ; how on Monday morning they went with him to the south bank of the river and saw on the other side the American buggy that Scudder Ammal had sent for her husband for the journey of nine miles home ; how they saw the river rushing by with the power of a raging torrent, and begged him not to try to cross ; how he said, "I have swam in the ocean, and can I not swim this river ?" ; and how he entered the rapid, swollen stream and had splendidly ploughed his way across to within a few feet of the opposite shore, when suddenly he uttered a deep groan and disappeared under the waves. In later years too the story of the white man who had been swept down that stream was current among the villages along the river. When two missionaries twenty years afterward were stopped on an itineracy by the same swollen condition of the river, and the people could only cross by driving into it their cattle and holding on to the tails, some of them gathered about the missionaries to see if they were going in to be drowned like the former white man.

Though we are excluded from any farewell words from Scudder we may be sure that could he have spoken, he would not have differed much from the thought of Penfield, who said to his wife just before his death :

> I do not wish you to feel that we made a mistake in coming to India. India is Christ's. India belongs to Christ ; it is all Christ's. I had hoped to labor long for Jesus here, but it is not permitted.

India has been called the grave of missionaries' children, and many parents have suffered sore bereavement in the loss of little ones. The same year that Scudder gave up his life brought sorrow to the other homes. When Webb was away from home in the villages his little Sarah was taken with ulcerated sore throat and croup. He was immediately sent for and hastened home as speedily as possible. But he was in time only to help in her burial. So when Burnell was away, attending mission meeting in Madura, a messenger from Mrs. Burnell called him back to Melur in the night because

their daughter Katie had "inflammation of the brain." There was no mission physician to go to her, so her parents started in the morning to bring her eighteen miles in a bullock cart to the civil surgeon in Madura. The journey was only half accomplished when with much weariness she gave up her young life, and the end of the journey became a funeral. Almost her last words were the hymn she had learned for the following Sunday:

> No more fatigue, no more distress,
> Nor sin nor death shall reach the place;
> No groans shall mingle with the songs
> Which warble from immortal tongues.

Excitement of the Mutiny.

This Personal Period was yet young when the storm of the Sepoy Mutiny burst over North India. A combination of circumstances kept the atmosphere of South India free from the disturbance. For one thing the languages were so different from those of the north that sedition could not spread rapidly at first, and by the time it could express itself in Dravidian tongues the fury was past. There had never been the violent struggles of Moslem and Mahratti and Englishman to rouse turbulent elements in the south. And withal there were more Christians and a stronger Christian influence.

But there was continual anxiety, and many an English lady nightly kept under her pillow a loaded revolver. And had the storm raged a few months longer probably nothing could have saved the south from its havoc. At the end of 1857 Webb, in writing the annual letter to Anderson, spoke of famine and other obstacles to the work of the year and wrote:

> Add to the influence of famine, emigration and persecution the fear and distrust excited by the terrible insurrection still raging with scarcely abated violence in Bengal, and we think we see sufficient causes for the present somewhat depressed condition of our Christian congregations. Terrifying rumours of this insurrection have reached the most distant and retired hamlet in the land. To our Christians it has been represented as directed against them and their missionaries, that the white face would very soon be seen no longer among them, and the Christian religion exterminated with all its adherents. It may well be supposed that these fearful announcements would be quite sufficient to deter the weak and wavering from joining, and unsettle the minds of many who were not heartily with us. Thanks to our Heavenly Father's watchful care, this threatening storm has reached the height of its fury and seems to be passing by.

Under these conditions appeared a very significant subscription paper of blue texture, written in ink that has faded with time, that reveals between the lines the anxiety of that time for our missionaries, and the subsequent relief. It is headed :

> Donations of the brethren of the Madura Mission to the American Board being their thankoffering for their deliverance from the terrible calamities of the insurrection which broke out in the northern districts of this country.

Then follow the eleven signatures, viz., 'E. Webb', 'T. S. Burnell', 'J. Rendall', 'W. B. Capron', 'J. T. Noyes', 'J. E. Chandler', 'H. S. Taylor', 'J. Herrick', 'W. Tracy', 'C. T. White' and 'C. Little'. Each name is followed by the amount subscribed, the whole amounting to Rs. 916-10-8. Seven gave each Rs. 100, and the others Rs. 50 or more, sums that represented from a half to a whole month's income.

2 TOURING AND ITINERATING.

United Efforts.

Touring by Rotation.

The earlier missionaries were indefatigable in touring and itinerating all over the field. Nor was the work neglected in this period ; it was enlarged and systematised. In January 1860 the thought that individual efforts should be organised was put into action by an arrangement, whereby each member of the Mission could visit the station of some other member annually and tour with him, in order, as Herrick wrote, "to give the members of the Mission more knowledge of each other's stations and labours, and to extend to each other mutual assistance." This idea was put into operation in the most formal and thorough way. This is the record :

> Voted that it is expected that each brother invite some other brother, each year to visit the Christian congregations, and so far as convenient, the heathen villages of his station, and that each brother hold himself ready to accept such an invitation, and that so far as may be, there be alphabetical rotation in the plan from year to year, at the direction of the Secretary, and that the expense of these visits be defrayed from the brother's ordinary touring allowance. The seminary is reckoned, in this plan, as one of the stations.

The plan was immediately carried out, and for eight years at each January meeting the Secretary brought in his table of visitation, which was duly recorded in the minutes. This was the table for 1860 :

—	—	1860	1861	1862
Burnell	invites	Capron	Washburn	Herrick
Capron	,,	Chandler	Chester	Noyes
Chandler } Washburn }	invite	Chester	Herrick	Scudder
Chester	invites	Herrick	Noyes	...
Herrick	,,	Noyes	Rendall	Taylor
Noyes	,,	Rendall	Taylor	Tracy
Scudder	,,	...	...	White
Rendall	,,	Taylor	Tracy	Webb
Taylor	,,	Tracy	White	Burnell
Tracy	,,	White	Burnell	Capron
White	,,	Burnell	Capron	{ Chester { Washburn
Webb	,,	...	...	Rendall

The heartiness with which the plan was taken up is indicated in Chandler's diary for June 1860. Notwithstanding his affliction from sore eyes he kept his part of the program, writing as follows :

21 Road to M.M. (Manamadura). Eyes still bad. Bro. Capron has come and we go on to M.M.

23 Cheytoor. Held meetings this morning and at noon and came on *viâ* Pahenjha. Saw many old friends. Medicine for eyes.

29 Batt. Very much fagged Travelled in all 179 miles. Weak eyes prevented some labour. But Bro. Capron seemed encouraged.

He refers to seven places visited in as many days. The amount of work done all over the Mission is indicated by Burnell's statement in the annual report for 1861 :

Most of the members of the mission, in touring during the year, have spent from two to nearly four months, and have travelled from 800 to 1,000 miles each.

He himself was one of the most zealous itinerating missionaries the Mission ever had.

But after all the plan was too formal to become permanent. Invitations by vote of the Mission were not invitations, any more than the feasts to test caste in earlier days were love feasts. The fact that these "visitations" continued eight

years shows that the mission vote was a true expression of the cordiality of the individual members for the time being. And the missionaries undoubtedly saw more of each other than if they had waited for casual invitations.

Visitation Tours.

In the visitation work the emphasis was placed on seeing each other's congregations, and so touring was the term used for travelling about among Christians. The greater work of preaching to the Hindus was not on that account neglected. It was taken up with even more thoroughness, and received the special name "Itineracy." In January 1861 Taylor, White and Capron were appointed to report "on itinerating in destitute portions of the District"; and in May they presented the following :

We recommend that the systematic visitation of the more destitute parts of our field be entered upon by the mission for the following reasons.

1. We have urged the committee at home to send us more missionaries, on the ground that evangelical societies by common consent leave this large field entirely to us. If on this account simple consistency would require us to do what we can for the whole field, it is doubly important, and our duty, now that we have urged forward and completed arrangements by which one such society has actually withdrawn, and we thus have assumed the responsibility of doing what now should and can be done by way of preaching Christ in every part of the field.

2. The reflex influence of a proper itineracy on ourselves will be good. As we become settled in our stations, come into the charge of established congregations, and have regular churches to care for, the tendency is gradually to fall more into the work and habits of pastors than of missionaries. The systematic visitation of the destitute parts of our field will counteract this, and make us more missionary-like in our views and feelings in our whole field and in our particular stations, and will practically help us in the right development of the native churches and pastors, so that they may gradually take off from the missionary the more strictly pastoral labors, leaving him free for his proper missionary work, while they are benefited by being awakened to a better comprehension of their own sphere of duty.

3. An influence of the same nature, and of great importance, will be made to bear on the whole body of native Christians. As the itinerants go through the destitute regions, let a few native Christians from different stations accompany them. Let these all help in the visits to the villages in the vicinity of the encampment ; let there be daily seasons for reports, consultation, advice and prayer ; let reports be sent back, as may be convenient, to the stations ; let prayer be offered for those itinerating by those who read the reports ; and thus with the blessing of the Lord of the harvest will those native Christians who assist in this their proper missionary work be watered also themselves.

> The committee believe that as a general rule each station missionary should be in the itineracy one month yearly, and that the itineracy should be in the field not less than six months in the year, and that should we have a suitable man for the purpose, it might well be kept up by him continuously; that at present the plan should be to have two missionaries itinerate in company; that these should be so selected as to have one more experienced in the work, in company with one less experienced; that one or more natives of experience and good judgment should always accompany them, though others who attend may be less gifted; and that a committee on the itineracy should be appointed at each annual meeting to oversee and make arrangements for it, reporting these arrangements to the mission for approval at each mission meeting.

The committee further recommended the purchase of one large tent and one small one at an expense of Rs. 250, and made an estimate of the total cost for a year, which was put into the estimates for 1862 and granted by the Board, the Mission having adopted the whole report. For some reason or other, nothing was done in 1862, but in January 1863 Burnell, Webb and Taylor were appointed on the standing committee, and were authorised to purchase tents and make necessary arrangements for the commencement of the itineracy by the first of June. They reported in May, pairing off Webb and Chester, Noyes and Washburn, Rendall and Burnell, Taylor and Herrick, and leaving Tracy, Capron, and White to accompany the others according to their convenience. Among their recommendations was:

> That each Thursday evening be a special season throughout the mission to pray for the aid of the Spirit, the immediate conversion of sinners, and that the movement may redound to the glory of God and the Salvation of the perishing in the district.

The work was done and thus recorded by Washburn, the historian for the year:

> Bro. Webb first entered upon the work with some assistance from brs. Burnell, White and Chester. Their field of labour was west and north of Dindigul. Operations were continued along the banks of the Vaigai, west of Battalagundu, by brs. Noyes and Washburn. Subsequently brs. Rendall and Burnell itinerated for three weeks along the eastern base of the Sirumalais, as far north as the village of Nattam. Finally brs. Taylor and Chester occupied the tent for about one and a half weeks in a region along the road from Madura to Mandapasalai. Between the first of June and the end of August 134 days of missionary work was done, 19 encampments made, 336 villages visited, and 20,017 people addressed.

From that time on until 1869 the committee faithfully made arrangements for work from January to May, and again from June to September each year. But work was

increasing on all sides, and the freshness of the plan wore off, and a tendency appeared to allow more individual freedom of action.

Itinerating with Tents.

In January 1869, "brethren Capron and Herrick were allowed to purchase tents for their own use." After this vote of the Mission we are not surprised to read in the minutes of the following May meeting in the report of the Committee on Itineracy :

> As several of the brethren are now furnished with tents, instead of the committee allotting the time of each brother's itinerating, as before, the brethren having tents should choose their own time for itinerating, and by private arrangement either lend their tents or invite those not having tents to itinerate with them.

The old mission tents, after repairs, to be assigned to Mandapasalai.

A sentiment seems to have lingered that this fine combined effort should not be allowed to go to pieces so easily, and in January 1870 Washburn, Capron and Chester were appointed "to consider the question of a more systematic mode of conducting the itineracy." But in May 1871 the subject was postponed and the committee discharged.

It was too late. The personal influences of this period had done their great work, but like dissolving views were being transformed into others equally powerful and enduring. Individual efforts had never ceased in all the years of combination; on the contrary they were stimulated. In 1864, the second year of these organised itineracies, Washburn wrote from Battalagundu :

> It is pleasant to record, as a part of our labour this year, that all the people of the station have had, within the past twelve months the Christian religion made known and offered to them in the streets of their own villages. An itineracy of more than two months by the missionary with from four to six catechists was required to accomplish this work.

Again in 1868 he wrote, "I have spent nearly three months touring among the congregations and heathen."

Stimulus to Acquisition of the Vernacular.

Touring among the people stimulated the acquisition of the vernacular, and the Mission did not fail to realise the importance of it. In 1861 a plan for two examinations was adopted, and Tracy and Rendall were appointed examiners. It was also voted that, except by a four-fifths vote of the Mission, no missionary should be placed in charge of a station before passing the first examination.

3 INDIAN WORKERS.

Efforts for their Improvement.

The personal influence of the missionaries was exerted, not only for mutual assistance, but from the very first year of this period it was brought to bear on the improvement of "our fellow labourers," as Muzzy affectionately termed them in his annual letter for 1851. They had indeed been mindful of them from the beginning, and from July 1838 one of the standing committees was that on helpers, or native helpers, or helpers' reports, as it was variously termed. Moreover the fact that one of the objects sought in the appointment of the committee was the improvement of the helpers is shown by a resolution in October 1838 calling on the committee to report at the next meeting "a plan for the improvement of helpers." This report was presented in April 1839.

In September, 1848 Rendall and Herrick were appointed to report on the qualifications and studies of catechists and members of preparandi classes. When they reported, which was in January 1849, they were requested "to report further on the subject of improvement of catechists." The report was received the following July.

Classes in September Meeting.

A further step was taken in April 1850, when it was voted to have a general religious meeting with the helpers at Madura in September. This led the way to a permanent

effort on behalf of the helpers, for whom they met in September for their religious meeting. Webb and Taylor were appointed a committee on the improvement of native catechists ; and this committee were continued in 1851 with Rendall added. In April they reported a plan, which was adopted, providing a careful course of study in five classes and examinations by all the missionaries with prizes for the most successful. This plan was adopted and the same committee appointed to make arrangements for a meeting to hear the lessons in September.

That meeting so commended itself that it was made one of the regular meetings of the Mission, and the Committee on the Improvement of Catechists was made a standing committee. In 1852 this appears in addition to the older committee on "Native Assistants"; but after that the older committee disappears, and the one on the "Improvement of Catechists" goes on until 1867. From 1864 it was called the committee for the improvement of Helpers ; and then in 1867 a new mission secretary quietly dropped the first part of the long name and called it the Helpers' Committee, which it remained for forty-two years.

Previous to 1851 the Mission had held quarterly meetings, one of which used to come in either September or October. But from 1851 it has held three regular meetings every year, the third being in September ; and the special purpose of this September meeting has been from the beginning the "improvement of the helpers." Muzzy had good reason for his statement in the annual report of that year :

> The efforts made by the mission to educate and elevate these our fellow-labourers have been greater the past than in any previous year. They have been collected together, and arranged into classes, and had lessons assigned them according to their ability to learn. To all there were lessons in the Scriptures, to some in Church History, to others in the Evidences of Christianity, and to others the writing of dissertations and sermons upon the topics contained in the Scripture lessons. The first regular examination was held at our mission meeting in September, when the most of three days were spent by the mission upon these lessons. The result afforded a good deal of encouragement. From the carrying out of the plan we expect much advantage to all engaged in it.

Large Number of Workers.

In 1857 Webb made a comparison with other missions in South India as to the proportion between catechists and readers on the one hand and catechumens or people under instruction on the other hand; and he found that this Mission had a larger proportion than any other; that, whereas other missions had an average of 56 adults in the care of each catechist, this Mission had 30 adults to each catechist. That feature has continued to the present day; our Mission has always had a large proportion of Indian workers as compared with other missions in India, and also as compared with the missions of the Board in other countries.

In Webb's estimation this large number was disproportionate to the growth of the Mission and indicated a tendency to increase numbers at the expense of efficiency. And he asks the question:

> Would not one pious, energetic, systematic catechist accomplish more within a limited district, than two or three incompetent men placed over as many congregations in the same district?

That question has hardly been satisfactorily answered yet. Many new converts are so ignorant, so harassed by persecution, and withal so dependent on aid and encouragement, that it is a question whether it were not better to give them inferior instructors than none at all. But the choice was not between a few thoroughly efficient catechists and a larger number of incompetent ones. Most of them were competent in a moderate degree, and many a congregation would grow much more rapidly under such an one, than under none at all. On the other hand there were then, as there are now, communities of Christians that would respond more vigorously to a strong man's influence, though shared with others, than they would to an inferior man. Nor was the difficulty entirely the fault of the men, as Washburn indicated when he wrote the following estimate of them:

> Under a person present to superintend them, stimulate them, be a kind of conscience and public sentiment for them, they are a valuable and

useful set of men. But so far as I have observed, not only among my own helpers but among those of more experienced and successful missionaries, the catechists work much better under the eyes of the missionary than when left to themselves. This is not their fault, nor the missionary's, as it would be in a more Christian land. There is no public sentiment, no stimulus to exertion among the heathen village people. The missionary has to act in both these respects.

Unique Individuals.

Many of them were faithful Bible students, and thereby had one element of efficiency that was indispensable. The mission report of 1871 stated that one catechist had begun in 1839 to read the Bible through in course and had read it through every year since except one.

Some of them were unique characters. Such was "Old Samuel," who entered mission service under Dwight in 1839, and died as a colporteur in the service of the American Bible Society in 1860. He was a convert in Tinnevelly under Rhenius, and at the time of his death had been connected with the Mission longer than any of the missionaries except one. He had received many of them with his welcome, if not with a formal blessing, and had come to be regarded as a sort of patriarch by the missionaries themselves. In 1853 the mission record described him as, "a truly pious, faithful, laborious catechist, somewhat ignorant and prejudiced, but unwearied in his efforts to do good." In the same record in 1854 he is called "a pattern to catechists of earnest, untiring devotion to the cause of Christ." Capron wrote of him in the mission report of 1860 :

> He was a man of extravagancies, and of a headstrong will. As an illustration, no good advice, nor rebuke, was sufficient wholly to prevent his dancing the devil dances of the south before his heathen audiences in order to show them the folly of such worship. But he was a man also of prayer, and all his extravagancies and eccentricities could not efface from the minds of the Christians and the heathen their respect for his Christian character.

Samuel's pay was Rs. 7. At that time the average pay for an agent at the station centre was Rs. 7-2-0, and for others Rs. 5-2-0.

In general caste was not an obstacle to their working together. In one station ten of them were from as many

different castes. Nine of the ten would eat together on the itineracy, except that one of them was a vegetarian. The tenth man, who seemed to shirk the itineracy on account of caste, horrified his relatives by proposing to marry a well-educated Christian widow of a lower caste than his own.

The Wives.

All through this period the Madura Girls' Boarding School was educating many who became helpers' wives. At the end of it, in 1871, there were 173 wives of helpers, and 135 could read ; 80 had had a boarding school education, and 23 had learned to read after marriage, 15 from their husbands. One of these women, whose married life almost coincided with this period, was Eliza Hubbell. Her father was a retired sepoy in Dindigul. His death took place when she was quite young, and the widowed mother was induced to send her to the girls' school, first at Dindigul and then at Madura. An uncle interfered and obliged the mother to take her child away. But on the death of her mother two or three years after she bethought herself of the school and sought asylum in it. Mrs. Chandler had taken charge after the girl had come and gone, but when she returned Mrs. Chandler took her to the school girls and they recognised her and received her back with evident pleasure. She was only ten years old and was as untidy as a common cooly girl. Soon an old woman came to claim her, accompanied by a sepoy and a pleader. The sepoy declared that she had been promised to him in marriage. Standing between Mr. and Mrs. Chandler, the girl declared she would not marry the sepoy, and refused to leave the school as she wished to be a Christian. Much loud talking ensued, but no appeal was made to law, and the girl remained firm, nor did she ever show any regret for her decision.

In 1852 she was baptised with the name Eliza Hubbell. The next year Eliza was married to a mission worker, K. Asirvatham, and was a true helpmeet to him in the Sivaganga

and Tirupuvanam stations, and in Pasumalai Seminary. She died in 1871 after a long lingering illness. Her prayer was:

> Lord, I am the mother of eight children. If it be thy will, raise me up; if not, thy will be done.

When nearing her end, she said to her husband:

> After I am gone, see that no one deceives our little ones by saying to them, 'your mother has gone to that place or the other and will soon be back.' Tell all of them plainly that their mother has gone to heaven at the call of the Saviour, and that they also will follow her if they love Jesus and are good children. When my body is placed in the coffin, and let down into the grave, tell them their mother is not there, but has entered into a place which is full of joy.

Death came on a pleasant Sabbath morning, just as the congregation were dispersing after worship. Some of the women who were in the habit of visiting and helping her stopped on the way to church, but she bade them go first to the house of God and then come and see her at rest. Her last words were, "Let me take leave, I am going to the marriage feast." One of her own race said in reviewing her life:

> The care, the self-denial, the labor, the fervent prayers and the patient expectation of the missionaries and worthy and benevolent Christians of America will never be lost to the people of this heathen land.

Not many women workers were in the field during this period, there being only 6 Bible Women. The wives of the male workers were therefore in a most important position, and to the faithful lives and example of many of them is due the acceleration of work for and by women in subsequent periods.

Systematic Benevolence.

A long letter from Secretary Clark on native churches and self-support exerted a strong influence in the Mission, especially among the Helpers, in 1867. On receipt of this letter in the September meeting of that year, Herrick and Washburn were immediately appointed a committee to have such portions translated as seemed important for the purpose, also to report on the advisability of holding a meeting with all or a part of the helpers on this subject. That same

afternoon the Mission went into committee of the whole and discussed the topics of the letter for an hour and a half. The same evening translated portions were laid before a number of the helpers at a social gathering in the mission bungalow ; and again on the next day the letter was discussed at a public meeting. The result was that very many of them from that time dedicated one-tenth of their income to religious and charitable purposes. Not that they had not been accustomed to give their offerings before, nor even that they had not given tithes, for they had. Only systematic giving was adopted now as their rule.

Seven years before this, on the occasion of the Jubilee of the American Board, a proposal that they give a jubilee offering was met with general good will. The record of this action is thus given in the report of that year :

> Several catechists, and among them one who had a family of eight dependent on him, gave a month's wages. One gave a tenth of his wages for the year. One pastor gave Rs. 10. One man gave a cow. In one village the people subscribed for every member of their families down to the infant children. One graduate of the Seminary wrote to his more fortunate classmates who were receiving high salaries in the service of the government and obtained from one Rs. 30, and from another Rs. 120 for this object.

Little benevolent societies voted various sums from the accumulations of previous contributions. Several Hindus caught the spirit and gave their offerings. Altogether the amount from Indian sources was Rs. 779-2-0.

Personal Influence of the Missionaries.

In no department was the strong personal influence of the missionaries felt more than in their contact with their fellow workers. This was eminently so with Tracy and the teachers in Pasumalai Seminary, as has already been mentioned. Four of them were in their prime during this time, and were a powerful factor in the progress of the Mission, as well as an honor to their Teacher and Counsellor, William Tracy. These were the scholarly Barnes, the versatile Colton, the eloquent Rowland, and the efficient Eames. They stood together as effectively in their influence on the Christian

Rev. J. Colton Rev. S. Isaac

Rev. Albert Barnes, M. A. Rev. J. Cornelius
Rev. M. Eames

Mallankinaru Church

community as did the remarkable band of missionaries in their work in the district. Nor were they merely teachers. They were active preachers, and frequently went in to Madura of a Sunday morning to conduct the service in the mission chapel at the West Gate. In 1868 Rowland became a pastor there.

Public Discussions.

In 1867 there was a "Literary Society" in Madura composed mostly of Brahmans, where discussions were carried on as to the morality of killing animals for food, the remarriage of widows, the folly and sinfulness of idolatry, and similar subjects. A wealthy Hindu gentleman, who himself took a prominent part in these discussions, invited Barnes to meet the Brahman pundits at his house, and he was afforded the opportunity of freely discussing religious subjects. The movement culminated in a public discussion under the chairmanship of the District Judge on the subject of the Divinity of Jesus Christ. The interest was such that afterwards the discussion was continued in writing under conditions agreed upon by the Judge and Chandler. There were then, as there always have been, a number of officials and other educated men honestly reading the Bible and studying the character of Christ.

4 THE MINISTRY.

In 1852 there was not an ordained Indian worker in the Mission, and in 1871 there were only 9. 14 had been ordained during the period, but 5 had died or left the Mission. But this was not because of any indifference to the importance of securing such workers. With a view to bringing Indians into the ministry Winfred was licensed by the Ecclesiastical Association January 7th 1853 "to preach the gospel to the Tamil people within the bounds of the Mission." In 1855 a second man, Henry Zilva, was also licensed "to preach the gospel to the Tamil people within the bounds of the Mission."

Rules for Ordination.

The desire of the Mission to develop an Indian ministry and at the same time the care with which they proposed to induct men into this important office are shown by the rules adopted in 1856, which were as follows :

I. Any missionary may select from his helpers such as have proved themselves worthy of confidence, and have shown themselves able to promote the spiritual edification of a church, and present them to the Mission, with a written certificate.

II. That any person thus presented to the Mission be examined on experimental religion, on his motives for seeking to enter the ministry, and on his intellectual attainments ; and if the examination on these points be approved, he be received by the Mission as a candidate for the pastoral office.

III. That the Mission assign to the candidate subjects, upon which he is to prepare himself for future examination, and that the examinations be continued until it is manifest that he is worthy of ordination, or otherwise.

IV. That in most cases candidates be required to attend lectures at Pasumalai, and study for a period not less than six months.

V. That after a candidate has been examined and approved, he may be ordained by the Mission, or by a committee appointed by the Mission.

VI. That each missionary be requested to take pains to induce each organised church in connection with his station to contribute towards the support of its pastor, or the catechist in charge.

Every January each pastor was to report to the Mission.

The First Pastors.

When these rules were passed two pastors had been ordained, Winfred at Mallankinaru, and Zilva at West Karisakulam. These, as being the first in the Mission, deserve special notice.

When Winfred was licensed in 1853 he had been for eight years a teacher under Tracy at Pasumalai. His success in his studies and linguistic ability, as well as his experience as a teacher, made him the most prominent man in the Christian community. He belonged to the high spirited community of Mallankinaru and Tinnevelly, and seemed to be the right one to initiate the work of the pastorate. The question was referred to the East Local Committee, and they, after visiting the place, warmly recommended Winfred. In their report they said :

The people of this congregation, among whom he will mostly be called to labor, are in an important sense his own people. None of our helpers

have been more thorough than Winfred in the rejection of mere caste, but there are many cords by which he is bound to the Shanas which cannot and ought not to be severed. He will be at home among them, and they will approach him with confidence.

They have become interested in him. Even the heathen of that caste take pride in him.

The Committee further thought that the intelligence of the congregation demanded a man of more than ordinary abilities, and that such abilities would be appreciated by them as they would be by but few others. He was accordingly ordained March 20, 1855.

Special interest attached to this as the first ordination of an Indian brother, and also because of the presence of Secretary Anderson and Dr. Thompson as a Deputation from the Board. Furthermore every step taken now was a precedent, and the future development of Indian pastors and churches must necessarily be affected by these beginnings.

For two years all seems to have progressed satisfactorily. In the report for 1856 Noyes wrote that the two pastors had fulfilled the Mission's most sanguine expectations. In 1857 Winfred wrote encouragingly of the activity of his people. Some twenty of them were travelling merchants, who took with them Christian books wherever they went and were always ready to converse on the subject of Christianity.

But by the end of that year a change had taken place, and on the 15th of December Winfred sent to Herrick the following letter :

To the American Madura Mission. My dear Sirs, As I like no longer to remain in connection with the Mission I do hereby resign my connection with it. I am yours truly, (Signed) S. Winfred.

When this letter was brought before the Mission, January 21, with careful discrimination between a pastor's relation to the Mission and to the Union of the Churches, the following vote was passed :

Resolved—

1. That in the absence of any reasons we are unable to approve of Mr. Winfred's resignation ; but that he be informed that we shall consider his connection with the Mission as ceasing from January 31.

2. That Mr. Winfred be informed that this action has reference only to his pecuniary connection with the Mission, and that he still remains ecclesiastically subject to the Body from which he received his ordination.

3. That as the ecclesiastical relation between Mr. Winfred and the church at Mallankinaru remains unaffected by his retiring from the service of the Mission, if he wishes also to give up the charge of the church, he be advised to take the regular steps to have that relation dissolved, failing which the ecclesiastical Body which instituted the relation will take such action in the case as shall be deemed necessary.

Furthermore, as if they realised that the situation was an impossible one, Herrick, Tracy, Taylor and Capron were appointed to consider the relation between Winfred and the Mallankinaru Church and take such further action as might be necessary. It was well they took this action, for within a fortnight Winfred asked the committee to terminate his relation with the Church. His chief stumbling block was the Mission's declaration concerning the relation sustained by the Mission to its pastors :

Expenditure of funds involves responsibility and responsibility involves of necessity supervision. When the pastors receive their support entirely from their churches they will be, under Christ, responsible only to them. In the present circumstances, an affectionate paternal supervision seems to be proper and requisite, and the missionary in whose station district a pastor is laboring should regard himself as the representative of the mission in all the superintendence that may be required.

Winfred considered that such superintendence diminished the respect and affection due from a church to its pastor, and that no pastor should be ordained over a church unless its members were both able and willing to support him without aid from the Mission. The result of it all was thus reported to the Mission :

Failing to convince the Committee that these were sufficient reasons to justify his dismissal, he at length proposed to remain without further dependence upon the Mission, provided the church would promise to contribute according to their ability toward his support. Conference was afterward held with a majority of the male members of the church, both by Mr. Winfred and by the Committee. After considerable hesitation, arising mostly as it seemed from want of confidence on their part that the plan would work successfully, they promised to do what they could for the support of their pastor.

About the middle of April Winfred wrote again requesting the committee to take such steps as were necessary to dissolve his relation with the church. The whole matter

was terminated by the following resolution voted by the committee in May and adopted by the Mission in June :

> That although we are not satisfied with the reasons given by Mr. Winfred, we believe in view of all the circumstances of the case it is desirable to dissolve the pastoral connection of Mr. Winfred with the church at Mallankinaru, and do hereby declare that relation to be dissolved.

Here then at the very institution of an Indian ordained ministry were the principles of self-government and self-support laid down by a strong sincere man, accepted by the Mission, and half-heartedly agreed to by an intelligent church. And yet it failed without even being tried out. The failure was temporary ; the element of success consisted in laying down principles which were bound to come to fruition later on in a more favorable environment. The Christian community was still small and poor, the value of self-support in Christian work was not appreciated, and the self-denial necessary on the part of both minister and people was not understood. Even the Mission's effort to maintain intact a minister's ecclesiastical obligations to the body ordaining him ended in Winfred's dismissal by a mission committee. Later on when conditions were different the Mission accepted the principle that mission funds should not be spent for the support of the pastorate.

Henry Zilva was the son of a tailor in Colombo, reputed to be of Portuguese descent. He received a part of his education in a Wesleyan school in Jaffna and afterwards married a Jaffna girl. In 1840 he was first employed by Cherry, and then was connected with the work of Taylor. As a catechist at Mandapasalai he introduced the singing of Christian songs among the people ; he was also very active in urging the direct study of the Bible. In January 1856 Tracy, Herrick and Taylor were appointed a committee to ordain him over the church at West Karisakulam, and this was done shortly after. This second pastorate continued for some years, and then terminated under difficulties of another character, equally vital to the Indian Church. Zilva was accredited in

the mission record with being "truly honest, discreet, diligent and pious, and of good report." After 12 years in his pastorate he resigned owing to some dissatisfaction. The Mission were not satisfied, and in September 1868 took action as follows :

The South Local Committee, with Bro. Chandler, were instructed to investigate the case of Pastor Henry Zilva, said to have resigned his position as pastor in face of charges against his moral character, with power to act as the case may require.

In the following January, after hearing the report of the Local Committee, they voted :

That the crime alleged against Pastor Zilva is not substantiated. But in view of the division in the church at West Karisakulam, and of what has transpired in the station, it is the opinion of the Mission that Mr. Zilva's relation of pastor to that church should be dissolved, and the South Local Committee is instructed to take appropriate steps to effect this object.

Shortly after Zilva received a bonus of Rs. 90 and left the Mission. The action taken shows the Mission's careful attitude in relation to moral character, but also the inherent difficulty of adequately protecting a man if he is innocent, or disciplining him if he is guilty.

P. Yesadian was proposed for the pastorate in January 1856, and studies were assigned to him as follows :

I. Duties of the Pastoral Office. Examiner Webb.

II. The most prominent and important events, prosperous and adverse, in the History of the Christian Church. Examiner Rendall.

III. Biblical History. Examiner Taylor.

IV. A brief statement and defence of the principal doctrines of Christianity.

V. An essay on the responsibilities of the Pastoral Office.

In June at Pasumalai four hours were spent over these examinations, and it was voted that they had been sustained, except that in Church History. Meantime the new rules had come into force, the candidate was required to study six months in the Seminary at Pasumalai and come up in January for another examination in reference to ordination. Yesadian was a candidate for the Mandapasalai Church, so the South Local Committee were requested to examine him and, if they

approved, to ordain him. This was done in March, and in reporting to the Mission they added :

Their duty was a pleasant one, and they were led to hope that the act would be for the furtherance of the Gospel.

This was the third pastorate of the Mission, and it presented a third phase of ministerial experience, differing from the first and second pastorates, in that the happy relation of pastor and flock was sustained until terminated by death. It answered to the description of the path of the righteous, which " is as the dawning light, that shineth more and more unto the perfect day." It was not a long pastorate, only seven years, but it fulfilled the thought of the ordaining Committee, and was the precursor of many more like it.

The fourth man to be ordained was A. Savarimuttu, who was the sweet singer par excellence among the many musicians of the Mission. His felicitous use of the Tamil language, combined with his smooth, melodious voice, gave his rendering of the Tamil lyrics a sweetness that delighted all lovers of music. He also composed very acceptably, and one of his lyrics is universally known and sung. Its chorus may be freely rendered :

Purest honey hath not the sweetness of the Saviour's precious Name ;
Then, O Christian, run with swiftness, seek Him and His blessing claim.

He was Webb's co-adjutor in introducing Tamil lyrics to the Tamil Christians. He was ordained over the Dindigul Church July 30th 1858.

At the end of the same year two more were ordained, William at Kilamattur, and Seymour at Periakulam. Three was the largest number ordained in any one year of the period. Following them were, one in 1860, two in 1863, one in 1866, two in 1868, one each in 1870 and 1871. The ordination of Rowland in 1868 and Eames in 1870 took from the Seminary two of the four prominent teachers already mentioned. Barnes was ordained in 1871, but over the Pasumalai Church, so his ordination did not remove him from his work ; it added

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to it that of a pastor. The fourth of the Seminary teachers, Colton, followed his colleagues into the pastorate three years after.

As has been said, nine out of fourteen ordained men were connected with the Mission in 1871. One of these was transferred to the medical work almost as soon as he was ordained. The average service of the nine was 7 years, and owing to transfers the average service in the Church where each one was first ordained was only 6 years. Only one of the nine had been ordained 13 years, and he had been transferred from his Church to another after 12 years. This indicated the instability of conditions in those early churches.

Salaries.

The salaries of the pastors averaged about Rs. 10 per month, and of this amount the churches gave pitifully little, as will be seen in the story of the churches. In January 1870 the Mission voted not to listen to any proposition for the settlement of a pastor which did not promise that the church would pay at least one-fourth of his salary. At the same time it took care not to limit the amount of salary, by the declaration :

> It is the sense of the Mission that the proper parties for determining the salary of native pastors are the pastors themselves and those who pay the salary.

The Mission had instituted this office in confidence and hope, and whatever difficulties had been encountered and disappointments endured, they were not sufficient to change the purpose of the Mission, nor to seriously retard the advancement of this phase of the work. Washburn in 1869 wrote :

> I have been looking about during the past year to see if I could not gather enough Christian members together near Battalagundu to form into a stable church ; but they cannot be found. My views have undergone an entire change on that subject within two years. I should now ordain a man at once at a station if I had a body of church members who could by making great sacrifices do something respectable towards his support. It would relieve me of so much care of Christian people and permit me to do my more appropriate work, that of a missionary. I would trust God to give me grace to keep my fingers out of the pastor's

work and a disposition not to meddle with his affairs. Under such circumstances I think the pastor and people could be educated better into self-government and self-support than if I were farther away. We have the evidence of those pastors who have had the weight of a church thrown upon them that they have developed good judgment, a greater sense of their responsibilities, &c. They might get on with a great deal more, but they are above what they would be as catechists.

5 THE DEPUTATION FROM BOSTON.

Not the least of the personal influences of this period was one from the outside, *viz.*, a Deputation, consisting of Secretary Anderson and Dr. Thompson of the Prudential Committee. Secretaries and missionaries had been slowly progressing out of the candle light of theory into the clearer light of God's Providence. But those on the field had followed the leadings of Providence in the various openings that were offered for Christian work, while those at home were only partially conscious of any leading beyond their theories. Nor were the missionaries themselves aware of any change in their theories. The result was that when the Deputation came and held prolonged conferences with the missionaries, although they found more scope for suggesting what appeared to them desirable alterations than they had expected, and although at first the changes they proposed assumed an exaggerated appearance in the view of the missionaries, and seemed greater than they could easily effect, yet they came to harmonious results, and the Mission unanimously passed a resolution expressing their confidence, respect and love, in which they say :

We anticipate from this visit great and good results ; we have been greatly assisted by the counsels their experience has enabled them to give in regard to subjects of difficulty.

The changes raised a storm of opposition in America, even before the Deputation returned, and when they claimed to have acted under the " pressure of experience," the opponents of their measures retorted that missionaries had acted under the "experience of a pressure." Neither was the case in Madura. The missionaries were too much in accord with the Deputation to have experienced much of a pressure ; on

the other hand their agreement was in theory, and not in practice, and so their practice was easily changed, though contrary to theory.

Instructions of the Prudential Committee.

A few sentences from the Prudential Committee's instructions to the Deputation will show the theory underlying the Committee's action in sending the Deputation :

> It is made the duty of the Deputation everywhere to see how far the oral preaching of the Gospel is actually the leading object and work of the missions ; . . . to what extent in India the missions of the Board are prepared to rely on the oral preaching of the Gospel, and to dispense with the pioneering and preparatory influence of schools ; and especially of schools in which the use of the English language is a prominent and characteristic feature.
>
> At present it is the strong persuasion of the Prudential Committee that no school can properly be sustained by the funds of the Board in which the vernacular language is not the grand medium of instruction ; and the Deputation will not feel at liberty to do anything contrary to this persuasion, without what shall seem to them very conclusive reasons.
>
> Whether, in general, missionary Schools should not be restricted to converts and stated attendants on preaching and their children.
>
> The Committee have never been able to appreciate the reasons for so great a delay in putting native converts into the ministry, and into the pastoral office.

These points are distinct and clear ; oral preaching, restriction of education to its narrowest limits, exclusion of English, and the ordination of native pastors as fast as possible. They were faithfully insisted on by the Deputation and loyally accepted by the Mission. This does not mean that the Mission desired all the changes made, for at the end of the year they wrote :

> The changes resolved upon in our meetings with them we are endeavouring faithfully to carry out. Some of them we doubt not will result in great good ; of others we would speak less confidently. We shall aim, however, to give every change a fair trial.

None of them seem to have realised that the value of the pastorate, toward which they were hurrying, would depend in large degree upon the efficiency of the educational system.

The Deputation reached Quilon by boat from Bombay January 15th 1855, and were at Sattur in North Tinnevelly

January 30th, whence it was a comparatively short journey to Mandapasalai. Thus their first view of the field was in Taylor's most interesting station. On the 9th February Webb and Chandler met them at Ammanayakanur, and escorted them to Dindigul the next day. The 11th was Sunday, and Monday night they went on to Periakulam and Kodaikanal. Webb must have introduced some liturgical element into the church service, and it did not strike them favorably, for a private record says, "They dissent from Bro. Webb's Episcopacy and Industrial School."

Conference at Madura.

After visiting other stations, on February 26th, they met the whole Mission at Madura and continued in session with them until March 17th, 20 days. On the 20th March they were down at Mallankinaru, assisting in the ordination of Winfred, the Mission's first pastor. March 23rd they left Madura for Trichinopoly, where they spent Saturday and Sunday, the 24th and 25th dates.

In Trichinopoly, with its 70,000 inhabitants, Pope of the S. P. G. accompanied them to the top of the Rock, from which they looked upon the wonderful prospect over the field of the labors of Schwartz. They also had long converse with Pope on the Sabbath, and with him attended the Tamil service. On learning that Pope had but one Tamil congregation of 100 communicants in the town, and one other in a village 10 miles distant, Anderson considered the results of mission work very meagre, and wrote to Rendall:

> This, then, is the work of the mission commenced in Trichinopoly by Schwartz in 1766! O let us avoid the errors of that great and good Missionary and his associates, whatever they were. The great city of Trichinopoly and the numberless villages in the vast and beautiful plain around are yet to receive an impression from the proclamation of salvation through the cross of Christ!

Again, when Anderson asked Pope the bounds of his field and was told that they were Madura on the south and

Dindigul on the west, he scented trouble for the Madura Mission, and wrote :

> The fewer catechists you have who were Episcopally educated, and the fewer forms of worship resembling the Episcopal, the better it will be for your churches and your successors.

Still he esteemed Pope, considering him to be "an amiable and intelligent man, altogether too good for a high churchman".

Starting from Trichinopoly at 1 A. M. the 26th, they did not reach Tanjore until the 27th, nor Negapatam before the 29th. Thence they sailed to Jaffna. The chief point of interest for the Mission in their proceedings with the Jaffna Mission was their decision to transfer Burnell from Jaffna to Madura.

The conference at Madura commenced with a strong emphasis on the views of the home authorities. After the very definite instructions of the Prudential Committee had been read,

> Anderson proceeded to read a statement, respecting the various subjects to be presented by the Deputation to the meeting, with their views on the same.

The subjects were 24 in number, and included, in addition to those already mentioned in connection with the instructions of the Committee, subjects connected with "Boarding Schools", "The Seminary", "Native Helpers", "Native Christians", "The English School", "Number and Salaries of Missionaries", "Buildings and Property", "The Sanitarium", "Publications", "Grants-in-Aid", "Caste and Polygamy", "Dispensary and Medical Practice", and "Marriage and Divorce". There were 10 missionaries to whom to refer 24 subjects, and three-quarters of the subjects were put into the hands of two or three men each, so there was no lack of work to be done. Two of the men were on 8 committees each, two on 7, two on 5, and the other four had to serve on 3 each. Before a subject was referred to its committee it was discussed in general meeting; then the committee reported and quite a number of such reports were

recommitted, and only after such careful revision were they adopted.

Instructions of the Deputation to the Mission.

The final results, as interpreted by the Deputation in their farewell letter to the Mission, are indicated by the following review:

> The grand *governing* object of the Board . . . is the CONVERSION OF SINNERS, THE GATHERING OF THOSE CONVERTS INTO CHURCHES, AND THE ORDAINING OF NATIVE PASTORS OVER THOSE CHURCHES; with a view to implanting the Gospel in the soil, and to the growth and perpetuity of its institutions and blessings. And the *grand means* of promoting this object is the PREACHING OF THE GOSPEL.
>
> The day of the old *schools of heathen children taught by heathen masters* was gone.
>
> The large churches erected years ago at Madura, Dindigul, Tirupuvanam, and Sivaganga—too large, except perhaps that at Madura, for present necessities, but once filled every Sabbath by the pupils of those congregated schools—are monuments of the power of that system to create congregations for the time being, and of the folly of trusting to such schools for stated congregations after the pay of the teachers is withdrawn, or for converts, or for any tangible results.
>
> Though more excellent ways of employing our funds are now pursued, it may be presumed that those schools will hereafter appear to have been a labor by no means lost upon the native mind and heart of India.

Attention was called to the 120 congregations, gathered from 146 villages and numbering 4,846 members, mostly from the lower castes. 569, about one-fifth of the adults, were church members. Of these they say:

> The existence of such congregations in this heathen land, in which the merely nominal Christians so far out-number the church members, and the apparent interest manifested by such in their relations to you, with their attendance on the stated instruction prepared for them, is an extraordinary fact, however it be accounted for. If every adult convert is hereafter to bring four other adults under the institutions of the Gospel, you surely have much reason for encouragement.

They were impressed with the apparent want of vigor in the village school system, because in the whole 76 schools the average number of Christian pupils was only about eight:

> Two things were obvious: *First*, that the village school system needed revision, requiring a greater number of Christian pupils for each school; and *secondly*, that the whole educational system in the mission required revision; and indeed the general policy of the mission, with a view to infusing more life and power into the entire system of the village congregatiions and village schools.

Then came the discovery about boarding schools :

It was perceived that the new system into which the mission had been led had not been carried out to its full and proper issue ; to the extinction of all centralizing boarding schools, and the connecting of the Seminary immediately with the village schools and congregations.

We blamed no one. It was an old institution. It belonged to a former system. It came down to us. We simply retained it—you and we—without distinctly perceiving its true relations and influence.

The Seminary is to have a diversity of studies, adapted to different classes of persons ; as, 1st, for young men of promise and piety, between the ages of fifteen and twenty-five, a course purely Tamil.

2ndly. For the better improvement of some not employed as catechists, who have developed a talent for preaching and pastoral duties.

3rdly. For those whose talents, piety and circumstances indiçate the propriety of a more extended education.

We earnestly hope and recommend that the study of the English language may be restricted to comparatively very few in the Seminary ; . . and may in no case be allowed to invade the village schools, or the female boarding school.

Since coming here it has seemed to us that the very harvest of evils which brought *us* to the Bombay Presidency, was in some danger of springing up through all these interior villages of Southern India, from seed sown by missionary hands.

The report on the *English school at Madura* correctly speaks of its discontinuance after the present years as being in accordance with the views of the Prudential Committee.

No one can doubt it has been useful to society. But not a member of the school has ever been known to receive a saving impression from the truths of the Gospel. God has withheld from it his seal.

Mission churches obviously require the utmost simplicity of structure ; and all that they require, and all that is good for them, may be learned from the New Testament. A local church is God's institution. So is the pastoral office. So are deacons, to do work from which pastors should be relieved.

The command to publish the Gospel of course involves and gives the *necessary powers for doing the thing commanded for executing the commission.*

Only let the missionary keep to his own proper office and work, and not be backward to entrust the native convert or preacher or pastor with the whole of his.

In process of time the native churches will take the business into their own hands.

The experiment resorted to by the mission some four years since of dividing the whole body of helpers into *classes*, giving to each member an opportunity of rising from class to class, and holding forth stimulants to their so doing, especially placing the amount of salary in direct relations to these classes. . . . was a bold experiment. It was full of danger.

If classes and emulation should exist anywhere, it is in schools ; and not among men when sent forth from schools virtually as preachers of the gospel.

We recommend that you continue to make it imperative on the helpers to assemble at stated times.

We have been unable to perceive any good reason for so great a difference as exists between the average pay of the readers and catechists, regarded as forming two classes. It is as Rs. 3-10-6 to Rs. 7-2-2; while the difference between the schoolmasters and the readers is only as Rs. 3-5-3 to Rs. 3-10-6. The average pay of seminary and boarding-school teachers is Rs. 11-1-2; and that of preachers is Rs. 26-8-0! These differences cannot, as it appears to us, be sustained on the principle that is to be followed in determining salaries hereafter.

Should the English language cease to be cultivated in your schools, the giving of small but adequate salaries will be easier than it is at present.

The Deputation, taking into view the great importance of the building committee, think it proper that it should be appointed by the Prudential Committee in the first instance, and that this committee stand for three years; and they do accordingly appoint Messrs. Tracy, Rendall and Noyes on this committee.

The mission property now held in Madura Fort, Sivagunga, and West Dindigul the building committee is instructed to sell as early as may be.

The proceeds of the same they are authorized to apply to the erection of a dwelling-house and out-buildings at Malur and Battalagundu.

Funds from the sale of lands on the glacis may be applied in the same way.

Of the Sanitarium, the first impression of the houses and grounds, as we came out upon the scene after the long and toilsome ascent to those elevated regions, was that of too much show. A closer view diminished this impression.

The number of dwelling houses at the Sanitarium should not be increased. Such institutions are hard to regulate. There is a tendency in them to grow, and to degenerate into mere watering places, and it will not be always easy to secure the free use of the premises for those who are most in need of them.

If we had not formed a decided opinion adverse to Christian villages built on ground owned by the Mission, the statements of Mr. Pope of the results of such a village in this place (Tanjore) built on lands set apart for the purpose by the eminent Schwartz, would have given us an invincible repugnance to the measure. In some few cases we perceived a tendency to measures for creating such villages among you.

We pray that the converts may everywhere be left to arrange their plans of abode for themselves, believing the less that is done for them in this respect, and the more they are induced to remain dispersed in the villages where they were when converted, and among the heathen, the greater on the whole will be their influence in extending the Redeemer's kingdom in this land.

The recommendation in your report on the *dispensary and medical practice* of a medical class, is of doubtful expediency at the present time. The forming of a class of medical students from among your educated helpers would be taking away men from a species of labours where they cannot well be spared.

Of *grants-in-aid*, the past experience of the Board in such matters elsewhere would oblige the Prudential Committee to withhold their assent from receiving grants from the Government for the support of schools.

On both sides of you there are, indeed, powerful missions of the Church of England. But this we regard as no disadvantage to you, so long as you preserve your *nationality* unimpaired,—and also the simplicity of

your church organizations and worship, which give you a distinct, effective individuality as a mission; not an aspect of dissent, or non-conformity, not of a distinct, independent American church.

The great body of the supporters of the missions under the care of the American Board is descended from the Puritans, and is strongly imbued with the Puritan spirit. This is true of the Board itself, and of the Prudential Committee.

Your reports seem to us a fine development of Puritanism carried out in missions to the heathen.

Thus did these faithful servants of God and of the Prudential Committee go on their way feeling that they had guided the Mission to important and necessary decisions. They had not spared themselves by the way, but had worked with untiring devotion to the Mission. Their voluminous letters were penned at sea, on the road, in wayside bungalows, under midday heats after nights of travel, amid many fatigues and privations. There was but one little "fly in the ointment", and that was due to sympathy. Anderson had learned some of the financial difficulties of the missionaries, and had suggested to the Mission to ask, and written to the Prudential Committee to allow, an increase in salary of Rs. 100 the following year. But after visiting Jaffna, Madras and Arcot, he found that Madura would be getting more than the other missions, and that the other missions were not asking for an increase. So he promptly owns his mistake to the Madura Mission and writes to the Committee not to allow it the second year, if they shall have granted it for the following year. Whether the first recommendation were a mistake or not, the withdrawal of it created a most embarrassing situation, and the letters from Madura on the subject quite saddened the good secretary's heart.

Results of their Visit.

In the carefully revised and amended report of the mission committees there is very little dissent from the views of the Deputation; what there was was the dissent of the spirit of loyalty that was willing to give every decision a fair chance. Rendall's emphasis was different, for instance, when he reported that one of the classes in Pasumalai Seminary

should study the English language, both for mental discipline, and that its members might have access to English literature. Shelton differred from them when he recommended the opening of a medical class, saying,

> We believe the time has come when a few Christian young men, with a limited knowledge of the principles and practice of medicine, could be highly useful to the native Christians in the Mission; and that they should now be in course of training.
>
> Should such a plan as now proposed be approved, your committee would recommend to the Prudential Committee to make an appropriation to this object, as soon as suitable young men can be found.

The committee on mission property, Rendall being chairman, differed when they recommended that all lands in the villages be held in the name of natives in behalf of the A. B. C. F. M. for missionary purposes.

The mission report for that year differed in the estimate of the English School when they wrote,

> Having been informed by the Deputation that it could not hereafter be supported by the Board, the Mission voted to discontinue it at the close of the year.
>
> Though no instance of conversion has come to our knowledge we not unfrequently meet with evidence of good effects by it, and we are not without hope that in the Great Day a few will be found praising God for this as the means of bringing them to Christ.

Most of the differences had been adjusted in conference. Yet the lack of enthusiasm for some of the changes must have affected the letters written to America. July 30, 1856 Anderson wrote from Boston,

> It has seemed to me, and I say it with frankness, that as a mission you have not thrown quite *heart* and *soul* enough into your communications of late.

He also informed them that a young man who had offered himself for the Mission, Capron by name, was somewhat depressed by the want of more positive language from them.

Abolition of English Studies.

Since then time and experience have given a less optimistic view of the work of the Deputation than that taken by the members of it. Much of their work was to strengthen and accelerate movements already begun and in the best interests of the work. And the very personnelle of the Mission was

a guarantee that all their work would be turned to the best account. But a few decisions led distinctly backward, and in following them the Mission climbed down from a position that in later years they could only partially and laboriously climb back into. This was so in education. The Mission was the leader of the Government, as well as of the community, in its educational system. And that leadership might have been maintained for many years, and then honorably shared with later educational movements. That leadership was surrendered by the abolition of English studies and of boarding schools, and by the restriction of village schools. It has never been recovered, and the best that could be done when the mistake was realised was to resume English studies and boarding and village schools in the rear of other bodies, instead of the van. Christian education has thereby lost its prestige in this district. There is one exception, and that is the female boarding school of the early period. It was never closed and has steadily held its premier position, to the best interests of both Christians and Hindus.

Disposal of Lands.

The disposal of land, especially in Madura and Dindigul, lost to the Mission sites that would have been of inestimable value to it in later years, sites sold for sums less than the taxes of later years.

Some of the acceleration given to the organisation of native churches was of doubtful utility. But in other details of growth the Mission went on its way as before at a steady pace, without serious drawbacks or phenomenal accessions, out of the candle light of truth seen theoretically into that of the same truth illuminated by experience.

6 THE CHURCHES.

In 1840 Secretary Anderson had warned the Mission that the Presbyterianism they had instituted would certainly make trouble with the Congregational Churches supporting the Board. Fifteen years later he expressed disapproval of

the Episcopalianism he found in Dindigul, and with his colleague on the Deputation urged the Mission to bring into organised, active existence churches modelled on the New Testament plan. It is not to be wondered at, therefore, that in the storm of opposition that met the Deputation on their return to America the Presbyterian supporters of the Board should charge them with developing a new ecclesiastical polity, if not giving a preference to Congregationalism. This history is not concerned with their defence, except as they refer to a need of more attention to missionary organisation that they found existing in this Mission, as well as in the sister missions. They say:

> Not one of the churches had a *native pastor;* nor was a church known to us in the Mahratta, Madura, or Ceylon missions, as having an *elder*, or so much as a *deacon*. In all these missions, therefore, the working effective power in the culture and management of the native Christian communities, *has been hitherto in the missions*. Our aim was to encourage the transfer of that power, as far and as fast as possible, from the missions over to the Christian natives; to plant it in the soil, where it should cease to be, as an exotic, dependent on hot-house cultivation.

First Village Church.

Their presence in the Mission was signalised by the organisation of the first *bona fide* village church. March 20th 1855 they sat with a committee of the Mission in Mallankinaru, when twelve men and six women gave their assent to articles of faith and a covenant. Two deacons were elected by the male members, one of whom was Gnanamuttu, the first convert; and then Anderson expressed to the new church the fellowship of the churches of the United States. It was then, too, that Winfred was ordained as their pastor. There were now eleven churches in the Mission, this one being the only real village church.

Zeal in Organising Churches.

After the departure of the Deputation Taylor did not let the grass grow under his feet while he went to work in Mandapasalai station and, using his authority as a missionary and as the head of the Mandapasalai church, arranged for the organisation of five churches; and in September the

Mission appointed Tracy, Herrick and Taylor a committee on the formation of churches in the Mandapasalai station, with power to form churches in places where on examination they should think it advisable. The Mission also committed itself to this policy for the future by voting,

> That upon the request of any number of Christians, in any locality, the missionary in charge present the facts, either to the Local Committee of which he is a member, or to the Mission, and that the Mission, approving the same, empower a committee to organise a church in that place.

The committee visited Mandapasalai in November and were generally pleased with the appearance of the church members forming the new organisations, and noticed a marked contrast between them and the other members of the congregations. In each place a sermon was preached by one of the committee, the action of the United Church at Mandapasalai in reference to the formation of separate churches was read, the assent of the members was taken and they entered into covenant with each other as a church of Christ, deacons were elected by them from their own number, and the Lord's Supper was administered. In this way all five were organised; November 21st Paralechi, 22nd Sevalpatti, 24th Velanurani and East Karisakulam, and 26th West Karisakulam; and in January following they were recognised by the Mission.

It was with great satisfaction that the Deputation in May 1856 reported to a "Special Committee on Ecclesiastical Matters" in America as follows:

> Take the Madura Mission. That mission had nine missionaries at the time of our visit, and eleven native churches. It now has sixteen native churches, and may be expected in a few years to have thirty or forty. And it is designed to give all these churches native pastors as soon as may be.

At the same time the strenuous discussions at home drove the Prudential Committee at the annual meeting of the Board in 1856 to state very definitely (as quoted by Taylor to the Mission):

> In no case should there be any *ecclesiastical* control exercised by missionaries over the native churches and ministers.

Missionaries are free to organise themselves into, or to connect themselves with, such ecclesiastical bodies or churches as they may choose, either on missionary ground or in this country ; and in organising churches, provided the principles held in common by the constituencies of this Board be not violated, the persons to be thus organised are free to adopt such forms of organisation as they may prefer.

The appropriate sphere of a mission established by this Board, and regarded simply as such, is to decide upon the places where labour shall be performed, and the persons and instrumentalities to be employed, and to distribute funds.

Taylor took these declarations most literally, and in June 1857 reported to the Mission that he had organised the churches of Mandapasalai into an ecclesiastical body called the "Sangam." This information almost took the Mission's breath away, and it waited until September to recover its breath, and then voted :

That we disapprove of Bro. Taylor's course in advising the churches under his charge to independent ecclesiastical action, without waiting for an opportunity for the Mission to act with reference to the resolutions passed at the last annual meeting of the Board.

To this Taylor protested that he had not violated any rule, and that he had acted only in accordance with the liberty asked from and granted by the Board. In the meantime Anderson had been appealed to, and under date of December 18th 1857 he wrote a long letter to the Mission on the general subject. He was evidently pleased with the steps taken among the churches, for he wrote :

Your Mission seems to me to be progressive, and progressive in the right direction ; and never was it so interesting, so hopeful, as it is at present. The Lord's name be praised !

Then he goes on to emphasise the non-ecclesiastical character of missionary work :

The missions under the care of the Board are evidently to be regarded in a two-fold aspect :

1. As communities, or corporate bodies, created under the Rules and Regulations of the Board, for securing, on heathen ground, the wisest and best use of the funds. And,

2. As bodies of Ministers, associated under Christ's commission, for the spread of His Gospel.

Now it is to the Missions in the former of these aspects that the Rules and Regulations of the Board apply. The Board disclaims all right to confer, restrict, or exercise ecclesiastical power.

The whole responsibility of the Board itself is involved in the right use of the funds ; and this is all it has any need to require of the missions.

Whatever applications for pecuniary aid come before the missions, . . . in this matter the mission, and the mission alone, has the responsibility.

The expenditure of money should always be the act of the mission. It can never be entrusted to an ecclesiastical body, however constituted; because in such an event there can be no accountability.

I have misread our respected Brother Taylor's letters, and misunderstood him, if he will not continue to act cheerfully under the vote of his brethren, provided they consent to a *reasonable experiment* of the capabilities of native converts and native churches for self-government and self-support in his interesting section of the Madura District.

Rules of Action adopted.

Local Churches.

That both Taylor and the other members of the Mission did have the spirit of conciliation is shown by subsequent action. After the vote of disapproval Rendall, Little, Tracy, Taylor and Capron were appointed to report at the next meeting on the subject of ecclesiatical organisation. When this report came up it was adopted, but before it were placed four resolutions introduced by Taylor himself, to the effect that while ecclesiastical bodies had the right to form their own rules the Mission was also responsible for what it did by way of encouragement, that the creed and polity of the Sangam and of similar bodies should be submitted to the Mission for approval, that the organisation of churches and ordaining of pastors required the previous assent of the Mission, and that the Mission would not object to anything that was not contrary to the principles of both the Presbyterian and Congregational churches in America. Then Rules of Action were adopted respecting (1) Local Churches, and (2) Ecclesiastical Bodies. Among the latter were the following:

An ecclesiastical body may be formed . . . where there are three or more ordained native pastors, and as many churches, wishing to be united in such a body.

Missionaries shall be advisory members of the body.

As there are only two native pastors connected with the station of Mandakasarlie, Bro. Taylor is requested not to organise churches or ordain pastors through the Sangam.

The Mission refuse to aid in the support of pastors whose ordination is not conducted in accordance with the rules.

The Mission seeks only to discharge the important responsibilities committed to it, and adopt such rules as will secure harmony in ecclesiastical organisation throughout our bounds after the formation of ecclesiastical bodies.

Taylor's Appeal to the Prudential Committee.

These rules were adopted in January 1858. But an obstacle still existed to a complete settlement, and this was the organisation of three churches before this action of the Mission, churches which had not yet been recognised by the Mission. Taylor reported that in 1857 two churches had been organised by himself with the assistance of the two pastors and a member of the Sangam. One church contained 11 members and the other 14. The third church had been organised in 1856. In June of that year Taylor presented to the Mission the constitution and proceedings of the Sangam as recorded.

Upon consideration of these records the Mission adhered to its previous position, while it recognised the Sangam as a useful body *sui generis*, but without ecclesiastical powers, and directed that when this or any other body like it should have the requisite number of pastors and churches the missionary connected with it as adviser see that the constitution be conformed in all respects to the Mission's position on ecclesiastical organisation. Taylor yielded so far as to ask that the members of the South Local Committee (Herrick, Tracy and himself) be appointed to visit and report upon the churches not yet recognised, and also to organise a fourth if they should deem it advisable.

The Committee declined to organise the fourth church, and presented a report (Taylor dissenting) which was embodied in the mission vote, *viz.*:

1. That the church at Purasalur be recognised by the Mission.

2. That the churches at Samipatti and Kanjampatti be also recognised, as they have been organised and on this ground only, with the distinct understanding that this action be no precedent for the future.

The last stage in this particular movement followed. Taylor appealed to the Prudential Committee, and they took the ground that, as their authority pertained only to financial and not at all to ecclesiastical matters, they could "entertain no appeal from the Mission in respect to any of its ecclesiastical proceedings."

Taylor stopped organising churches. In 1861, when there were no more churches to organise, the Mission recognised the Sangam as an ecclesiastical body, and then withdrew their recognition in 1884 on the ground that the Sangam was not necessary.

As against the 8 churches organised between 1855 and 1858 in Mandapasalai station, no new church was organised for 25 years, and only 3 more appeared in that region during the next 51 years, while 4 of these 8 disappeared. To crown it all, Taylor frankly admitted his mistake in the report of his station for 1869. He wrote :

> Some years ago 9 churches were organised in the station, and 4 pastors were ordained. But plans for their self-support were at that time only in the background.
>
> Without giving an opinion as to what might be under other circumstances, it may be said that that plan in this case has mostly failed.
>
> With my present views I would prefer to ordain pastors only as their congregations are ready to do their share for their support, and I would take it as an indication of God's providence that the time had not yet come, if the people were not ready thus to take upon them Christ's yoke.

Organisation of 18 Churches in 4 Years.

But other stations were not idle in this matter. If 1855 was Taylor's year to hustle the East in ecclesiastical matters 1856 was equally Noyes's year. In January the Mission appointed Webb and Chandler to go with him to organise churches in the Kambam Valley, and in July they organised five churches in three days. This is the Mission's record. Chandler's diary indicates how they did it :

> 29. Bodanaiknor—Left Periakulam about 9, dined under a tree, and came here 20 miles about 4 p.m. Here formed a church. I gave fellowship of the churches.
>
> 30. Combey—Leaving B. early came to Devaram 10 a.m. Held a meeting with the congregation, took dinner and came here, Here formed a church, I preached.
>
> 31. Cumbum—Reached here early this morning. But as the people are away cannot form the church here till to-night.
>
> August 1—Left Covilapuram about 10 last night.

Four of the churches were in the places at the beginning of the several entries; the fifth was at Kamayakavadanpatti, a place between Kambam and Koilapuram, and must have

been organised on the 31st. These five churches were recognised by the Mission that same year in September. They have proved more permanent than some in the other stations, for all but Kamayakavandanpatti have continued to the present day.

One other church was formed in 1856, the one at Kilamattur in the Madura station. It was actually organised at Tenur, one of the connected villages, because a new house of worship was dedicated in that place the same day. 17 members brought letters from the Madura churches, and two prominent men among them were elected elders. This was effected by the East Local Committee. Unfortunately this church dwindled and lasted only fourteen years.

The years 1855, 1856, and 1858 each saw six new churches added. Three were those of Mandapasalai station. May 2nd an organisation was effected in Palani, and June 30th one in Dindigul, and both churches were recognised by the Mission in September. The sixth church was organised at Kottaimedu in Periakulam December 29th, and was recognised by the Mission the next month.

18 churches had been organised in 4 years, more or less as the result of the visit of the Deputation. But that was a rate that could not be maintained, and during the following 13 years of this period only 4 were organised, viz. Andipatti in 1859, Manamadura in 1864, Kodaikanal about 1867, and West Gate Church, Madura, in 1868.

Self-Support.

The insistence of the Prudential Committee that its authority was purely financial gives an interest to the financial results secured by the new churches. The report of 1856, the second year when six churches had been added, stated ;

There is material for several more distinct organisations, but the difficulty in obtaining suitable candidates for the Pastoral office, the great poverty of the people making it impossibe for them to do much if anything for the support of Gospel institutions, and other circumstances have induced us to move slowly in this thing. It is hoped however that a few more churches may be formed the coming year. We are highly gratified with the result of the recent organisations, especially those over which Native Pastors have been ordained.

The gratification had other sources than finances. In 1857 West Karisakulam gave for Pastor Zilva's support during the whole year Re. 1-4, for that time in American money about five cents a month, a trifle more than a cent a week. In 1858 Pastor Yesadian received from the Mandapasalai Church for his salary during the year Rs. 2-12, or $ 1-75. And the committee that presented his report to the Mission termed it a "fine report".

Small as these efforts seem, they were seed efforts with life and potency in them, and they grew. In 1862 Kilamattur church gave its Pastor Rs. 11-5-6, nearly a rupee a month; and in two years it advanced to Rs. 40. The Dindigul church from the beginning, agreed to pay their Pastor Rs. 3-8 a month, and its members in 1869 were reported to be giving one-tenth of their income. Mallankinaru gave Rs. 3 per month in 1867. By the end of the period self-support had advanced so far that the Mission could take the position that it would not listen to any proposition for the settlement of a pastor unless the church offered to pay at least one fourth of his salary. Of the six churches with pastors in 1870 half were actually paying nearly half of their respective Pastors' salaries.

The churches were also growing in other directions. A spiritual revival commenced in Mallankinaru in 1861 that spread to the Seminary, then to the Girls' Boarding School in Madura, and then to the congregations in the Kambam Valley and elsewhere. In Mallankinaru it "resulted in the healing of divisions in the Church, the awakening of several church members to new life, and the hopeful conversion of a few to Christ".

Obstacle to Caste.

The churches were the most effective ground for opposing the spirit of caste. The Mission reported in 1857 as follows:

We are trying in various ways to uproot the remains of the *caste spirit*, and we hope not without some success. It is preached against, its evils

are pointed out in private conversation, we put honor upon the low whenever practicable, and endeavour to bring the rules and principles of the blessed Gospel of the God of love to bear upon it; as a result of these means they occasionally meet, and eat together in love-feasts, and associate more in the social circle.

Ecclesiastical Association.

Plan of Polity.

The whole attitude of the Mission was certainly different from that taken earlier, before there were any Indian brethren ordained to the ministry. In 1847 an Ecclesiastical Association had been organised on the following "Plan of Polity":

I. 1. This body shall be known by the name of the Ecclesiastical Association of the American Madura Mission.

2. Membership in this body shall not of itself be considered by the body as annulling or changing any relations previously sustained to other ecclesiastical bodies.

3. All the members of the Mission are considered *de facto* members of the Association.

II. 1. Till a plan of church polity shall have been formed and adopted by the mission churches, every ordained member of the association has the right in his own field of labour to organize churches, judge of the qualifications necessary for church-membership, receive members to the church or excommunicate them for immoral conduct and to exercise all the duties of a pastor towards his flock.

2. It is considered expedient and proper for a brother in any case which appears to him doubtful to refer to this body for advice.

In an other article mission helpers were declared subject only to the whole body.

III. 1. This body may adopt standing rules for granting license to preach the Gospel, ordaining to the ministry or for doing any ecclesiastical business.

2. Till rules are adopted, this body may act in each case coming before it according to its views of propriety.

The Bye-Laws indicate their attitude towards the administration of the Sacraments:

1. Members of other Churches who come to reside at one of our stations and who do not remove their church relation should not be allowed regularly to commune with the Church of the station.

2. Helpers and others from other missions who cannot bring with them Certificates of Church-membership and recommendation to our churches, should be excluded from communion or received anew on profession of faith.

3. No adult person shall be admitted to the rite of baptism who does not give evidence of regeneration.

4. It is considered expedient that persons admitted to our churches from Romanism receive the rite of baptism.

This Association organised the churches of Periakulam, Mangulam, Madura Fort, Mallankinaru, and the five churches of Mandapasalai station gathered in 1855. It also licensed Winfred and Zilva as preachers, then ordained them and also Yesadian over their respective churches. But after 1857 it did no ecclesiastical work. It continued on until 1872 preaching sermons and administering the Lord's Supper at mission meetings, and then disappeared.

The Church Union.

Meantime, in 1869, the Church Union, which has lasted to the present day, was formed and took the place of all earlier ecclesiastical bodies. This is the Tamil record, as translated :

> As in the Turkey mission a Church Union has been successful in promoting self-support, self-government, and self-propagation, so it was thought that self-supporting churches would be promoted by such a union, and in 1868 a committee, consisting of Messrs. Washburn, Herrick, Chandler, Rowland, and Vethanayagam were appointed to prepare the necessary rules.
>
> These rules were presented at the meeting in Pasumalai September 21, 1869, amended, and then unanimously adopted.

The new Church Union found its work ready to hand. December 13th it installed Savarimuttu from Dindigul over the Kodaikanal church, and on the 18th of the same month installed Seymour from Andipatti over the Kombai church. While this Union maintained itself until the Mission had passed its 75th year, it was only three years old when it found itself too bulky to properly exercise ecclesiastical functions all over the Mission ; and so, in September 1872, Cornelius, Vethanayagam, Belaventhram, Tracy, Rendall, and Herrick were appointed a committee to prepare rules for the organisation of three branch unions, to be called respectively the North, East, and South Local Unions. Thenceforth the Local Unions did the active work until 1909, when they and the parent Union were merged in the East and West Church Councils of the South India United Church.

Evolution of Indian Churches.

All these movements indicate a gradual development and evolution of native churches into well organised effective bodies. At first they were, as an Indian pastor has said, like the mother of the sons of Zebedee, who wanted posts of honor for her family ; they wanted help from the Mission financially, in court matters, etc. But they grew out of that spirit. Still in America there was a feeling that they were not getting on to their feet fast enough. Secretary Clark, in the very year that he took the place of Anderson, wrote to the Mission :

> In tours let each missionary be accompanied by several native preachers, and other native Christians if possible ; let him select a good site, pitch his tent, and abide till the villages adjacent shall have been well visited, and an opportunity been given for frequent hearing of the word of God. Some weeks may thus be spent at one place, to which the people shall be invited by the native assistants visiting them at their homes. If as the result a number should be converted, but not enough to form a church, select one or more in each neighbourhood to act as leaders for the rest, to take charge of meetings for prayer and conference, as above indicated and to be responsible for the progress of the work of grace, when the meeting is over. No pay should be allowed them ; it is Christ's work.
>
> As a general rule, I would have no local preachers dependent on your mission funds for support. They should live as the people, and with the people, in part supporting themselves if necessary by their own labour, with such help as they could get from the people.
>
> I have a dread of a long course of education save for some special work, for any native who is to work among his own people, lest he be denationalised. Give them *principles*, infuse a true spiritual life into the people, and then let it work for itself.
>
> If the churches are supplied with your trained catechists as local preachers, supported wholly or in great party by the Board, they will be slow to call pastors.

N. G. Clark was a large-hearted, spiritual-minded man of noble purpose, and the spirit that breathed through all his letters to the Mission was a helpful influence for all the years of his position as secretary. But the development he sought for in the Mission came in a different way from that marked out by him. In fact some churches organised as the result of his influence did not prove successful. But if not in man's way, in God's way, they grew ; "first the blade, then the ear, then the full grain in the ear".

Church Discipline.

Church discipline was not neglected. If sometimes it depended rather on the personal influence of the missionary

than upon a sense of the need of guarding against sin, that was characteristic of this stage of development. It was back in 1856 that Chandler entered in his diary :

Sept, 29. Had a long talk with an adulteress and adulterer. Veraswamy the Scamp, fearing an ousting, begs pardon.

,, 30. This morning told the Sapiar (members of the congregation) they *must* purge themselves, They have been consulting a long time and have fined the woman 3½ annas for breaking the 7th commandment.

Ten cents went farther in those days than it does now, but it does not seem to have gone far enough in this case to express much abhorrence of the sin.

One of the pastors had to be dealt with ecclesiastically in 1868. Pride, becoming involved in worldly matters, bad company, and then grievous sin were the downward steps that ended in his deposition from the ministry. But a more interesting and satisfactory case was one in which church and state worked together for the reformation of a sinner, and were successful. It was the case of a catechist in Anumantharayankottai who had been suspended from his office, and from the church, and had been punished by the magistrate for stealing the door of the mission house in his village in 1857. Webb wrote of him :

He was 15 days in confinement—this seems to have done him great good, and greatly humbled him. He has, since his release, made over to us the land purchased by Bro. Mc. for a compound, He had all the deeds in his own name, and we had not even a receipt for the money paid for it (some Rs. 40 or 50). He has cultivated the land for the last 3 years. He has given me a promise beside of Rs. 10 for the use of the land during all this time, and I have but little doubt we shall get it. He has also commenced attending church again there, and as he is an influential man I hope it may be the beginning of better days there.

P.S.—He has just come and paid Rs. 6 of the amount he promised, and will give up the rest soon ; he also says he will besides give Rs. 2 towards the repairs of the church there, and will pay the money as soon as the work is commenced. He wished me to pray with him before leaving, and manifested a truly contrite spirit. I do trust he will soon give up his caste fully and return to the privileges of the church.

The name of the place where this remarkable reformation through discipline occurred is difficult to pronounce in Tamil, and one of the mission traditions is that it was such a stumbling block to one of the missionaries that it was threatened to retire him unless he should master it.

7 CONGREGATIONS.

Their Influence.

There was a great boom in the congregations in the first three years of this period. The gain in membership in 1852 alone was 1,000, and the next two years saw 1,100 more souls added to them. By 1871 this number became 6,865, an increase of 150 per cent. The number of congregations increased to 170 in 1868, and then fell off to 138 in 1871. But this simply meant larger congregations, though they were fewer in number. And this was an increase of 100 per cent. during the period. Their importance was considered to be very great, both as a means of influence, and as a result of labor. Noyes wrote of them :

> They are a result of labor inasmuch as the members have been influenced to break away from their connection with the religion of the country, to abstain from heathen ceremonies and idol worship, to observe the Sabbath, to attend stated religious worship conducted by the Missionary or his native helpers, and to learn and cause their children to learn the great truths of Christianity.
>
> They are a means of influence inasmuch as they furnish stated places of preaching the Gospel in the villages, forming a nucleus for further operations, and because the members who statedly and regularly listen to the truth, either as preached by the missionary or taught catechetically by native helpers, are in a position much more favorable for impression, conviction, and conversion than the heathen who are prejudiced against Christianity and under Brahminical and family influence.
>
> The fact that nearly all the additions to the church are from these congregations, and that the proportional number of church members in them is yearly increasing, speaks loudly of their importance.

Exchanges with the S. P. G.

The Society for the Propagation of the Gospel had a mission station called Bethel near Ammayanayakanur between Madura and Dindigul. A new mission house had been built on a very commanding and pleasant situation surrounded by hills. There were boarding schools for boys and girls, 8 catechists and 8 schoolmasters, with 145 children in the schools. The number in the congregations was 665. William Hickey, the missionary of that society, was working in the Dindigul taluk with Bethel as a centre. Meantime McMillan in West Dindigul had gathered 3 congregations on the Lower Palnis.

In Dindigul on the 24th June 1852 these two missionaries made an exchange in the following terms :

Hickey,—

I accede to your wishes, and from the date of this communication transfer to you the Cunnewaddy District with the Mission land and houses belonging to the Mission of the Gospel Society; with the understanding that I shall not visit it as the Missionary, but that the people in my charge who may not feel inclined to join your congregations, shall be permitted to receive the benefits of the Church of England at Bethel, or in any place which is not included in the transferred District.

McMillan,—

I hereby assent to your proposition and transfer to you from this date the lower range of the Pulney hills district, together with the Mission land and house at Monaloor, and also the Mission land and house at Tandicoody, reserving the land and bungalow at Ardaloor for my own private use, with the understanding that I shall not act as a Missionary to the above specified district.

The congregations thus secured to the Mission were in the vicinity of Virakal, the oldest congregation of Dindigul station. After this transaction Hickey had some considerable success on the mountains, and tradition has it that once when baptising a large number of hill people at one time he was obliged to resort to some expedient to accomplish the heavy work involved, and used a brush to sprinkle them *en masse*. Many of these accessions were of people who had flocked in under McMillan one year, only to backslide in large numbers another year. For example, in 1848 the congregation at Manalur was strong enough, not only to quit the annual sacrifice of a sheep to the jungle goddess, Vanadevathai, for good crops, but also to influence their neighbors to omit it altogether, a thing quite unprecedented among them. Then in 1850 he had to report a loss of 180 souls on the mountains. They were a rude and simple folk, and in many a subsequent year have they rejoiced the heart of some missionary by flocking to his standard, and equally saddened the heart of his successor by disappearing from the ranks of the Mission. Baptismal regeneration has never been much in evidence among them.

In 1860 a further exchange was made with the S. P. G., this time with the society itself and not with an individual

missionary. The Mission had a congregation at Manaparai, the region adjacent to the Trichinopoly district, and this had been transferred by Government to that district from Madura. The S.P.G. had their centre in Trichinopoly, so Manaparai was passed over to their care in exchange for their congregation in Ammapatti near Bethel. Their mountain work had ceased, and with this transfer the S. P. G. ceased to work in the Madura district, excepting the region of Ramnad. They had once offered that portion too to the Mission, but before the Mission had time to take action had withdrawn their offer.

Report of Mission Committee on Congregations.

Of the people received by McMillan we have an account given by a committee appointed by the Mission in 1854. They reported :

Five families containing 23 souls were received.

These are Paryas and live in three villages within a mile of Carisapatty (where the Mission already had acongregation). In one of them only there is a church, but in none either teacher or catechist. One service is held on Sunday at (Carisapatty, at) which the usual forms are observed and the people catechised. On these occasions 10 or 12 are usually present. On other days two or three members occasionally attend the family devotions of the catechist ; but he holds no meeting in the church.

Almost all the members go to their work on Sundays as on other days.

The report of that Committee casts considerable light on the weaknesses of many congregations. And in it all we see the aftermath of the caste agitations of the closing years of the previous period. Of Battalagundu they wrote, "Here there is a substantial church,...a school house, a Catechist's and a Teacher's house." Including the catechist and his family, the congregation numbered 5 men, 10 women, and 17 children. 5 of the children were in the Dindigul boarding school. Besides the catechist and his wife, one man was a church member. To resume the quotation:

At one time the congregation was much larger than it is at present. About three years ago about 40 persons relapsed into heathenism. The congregation was examined. Three men and three women repeated the Lord's Prayer. Most of the men and one woman had learned the greater part of Spiritual Milk (the catechism); the rest had learned a few answers only, and several had commenced to learn the

story of creation. There was a school in this place for heathen before the congregation had joined. The present teacher is just now suspended on account of caste. Now 7 children of the members, including 2 of the catechist's family are learning in the school. Six children were present.

Two can repeat the Lord's Prayer, one the whole of Spiritual Milk, the rest a few questions only. 3 boys can write most of the letters in sand, none can read. The people of the town take no interest in the congregation and seldom come near the place, and would indeed greatly oppose us if they were not afraid of the authorities. A good many of the Cullar caste live in the neighbourhood of the church. The present members are poor and sickly. The catechist receives Rs. 7 and the teacher Rs. 3.

The members all go to their work on Sundays. They are instructed for half an hour twice on the Sunday. Week nights the catechist goes to their house and holds service.

At Virakal they found a "pretty good church" and a teacher's house, but there too the catechist and teacher had left their employment on account of caste. The members had learned very little, leaving the impression that they had been much neglected. The catechist had been accustomed to hold only one meeting on Sunday, and that at 12 o'clock to accommodate the members, for they all went to their work on that day. Near Kannivadi they found a house for the reader, with rooms attached for the congregation and for a school, the said reader being a little dwarf.

The report on Kottarapatti was of a different hue. Here they found only a school house, and a congregation of 35 souls, all from the Paraia caste. They wrote:

In the school which is taught by one of the members there are 6 boys from the congregation. This was the best instructed school we had seen during our tour. The children had learned to sing the native songs very accurately. 4 of them can read. One of their number first heard a sermon preached by a missionary in Virakal, and resolved to leave Romanism and join us. He induced his relatives to do the same. This was the commencement of the congregation in this place. 17 of the members of the congregation are members of the Church. The congregation do not do any work on Sunday, but attend church. Devasagayam comes from Cannivady to conduct the service. Of this caste there are only two or three more families in this place, but many in the surrounding villages.

This was indeed a striking testimony to the fact that under the right personal influence the lowest class of people would respond to the elevating influences of Christian work. It was probably the personal influence of that Devasagayam, as well as the impetus for better things these Kottarapatti

people had received in the Roman Catholic Church, that had much to do with their growth and progress. Many of the Christians of that region were of the Vannia Caste, a hard-working agricutural class of people, very conservative in the use of money and also in the usages of caste, but at the same time susceptible to the appeal of Christianity. At the time of these visits the agitation about caste had aroused their opposition, and there was undoubted disaffection among them. But they too were susceptible to personal influence, and some of their families have in subsequent times furnished the Mission with a number of its best workers.

The Madras army has in one way or another contributed to the Indian Christian community; and the congregation of Setur in Sivaganga Station was a contribution from the army. Two of the leading men in that congregation came to it after the disbandment of their regiment, one of whom was converted in the army.

In 1863 a company of devil worshippers of Varasur in the same station gave up their implements of devil worship and formed a new congregation.

So they came, gathered in many places and from many different classes and castes in the community, not in overwhelming numbers from any one caste, but in more or less equal proportion from each of many castes. This characteristic was a source, both of weakness and of strength; of weakness, because the body of Christians was in consequence a heterogeneous one, made up of people having almost no social life in common, often with mutual aversion, and always liable to split up into cliques; of strength, because the variety of elements represented among them opened up channels of influence through their Hindu relatives to all classes of the community.

As the strongest influence exerted by the missionaries during this period was their own personal influence, so the best influence they could bring to bear on these numerous

small and scattered congregations was the personal influence of catechists and teachers living among them and more or less identified with them. For this reason the Mission continued its policy of employing a large number of workers. In 1857 the Tinnevelly C.M.S. mission employed one worker to 86 adult members of their congregations, the Leipsic Lutheran mission one to 85, the Cochin C.M.S. mission one to 78, the Basel mission one to 66, and all the missions of the Madras Presidency one in 56, whereas the proportion here was one in 30. So carefully did the Mission endeavor to bring the Gospel to bear on its congregations through personal Christian influence. One in every four was also a member of the church.

Benevolence.

The Jubilee of the Board.

The Jubilee of the Board occurred in 1860. Before that year contributions came chiefly from persons receiving wages through the missionaries. The history of those contributions is given in Washburn's report of 1863 :

> It is 21 years since the first contribution to religious purposes by natives connected with this Mission is recorded. In 1842 the catechists and teachers of the Dindigul station contributed about Rs. 100 for the support of an additional catechist in the station. During the subsequent year evangelical societies having a similar object in view sprang up among the helpers at Madura, Tirupuvanam and Sivaganga ; and contributions amounting to Rs. 121 are on record.
>
> In 1846 the cause of benevolence took another step in advance ; and we find benevolent societies for defraying certain church expenses in Tirumangalam, in the Seminary and in Tirupuvanam. Similar societies were organised in the remaining stations in the year 1848 ; and from that time to the present we have tolerably exact yearly records of contributions as a part of mission statistics.
>
> Throughout the youth of the Mission and up to the Jubilee year of the Board contributions were made chiefly by persons receiving wages through the missionaries. During the Jubilee year and the year subsequent the congregations to some extent participated in offerings to the Board and other charities. These contributions were considered by the people as *extraordinary* ; and were for the most part appropriated to objects outside of the respective congregations.
>
> It has from the first been the custom to require from churches under native pastors a certain portion of the pastor's support. The effort of this year has had a similar object in view in all congregations where there are catechists.

In the Dindigul station all the catechists united in a request to the missionary to deduct one-tenth of their monthly wages, and throw upon them the responsibility of receiving that sum from the congregations which they serve. The congregations also consented to this arrangement; and at the instance of the missionary appointed men to take charge of the business.

Other missionaries with the same object in view have made representations to their people and taken collections by Sabbath contributions, by collections in small earthen vessels, called kalayams, given to each family, by harvest offerings and in other ways. In Madura station the contribution by kalayams was very successful, the advance on last year's contribution assignable to this cause being Rs. 31.

Contributions were also made to the Lancashire Relief Fund and to the Madras Auxiliary Bible Society. The Mallankinaru congregation have paid the wages of one of their number for a part of the year, as an evangelist among the surrounding heathen. Funds are collected in our congregations for the repairs, care and lighting of churches, the poor of the church and congregation, the salaries of pastors and catechists; and outside the congregation for the Evangelical Society. This last amounted this year to Rs. 614.

Aid to Lancashire Operatives.

The Lancashire Relief Fund was to help the operatives in Lancashire, England, whose distress was caused by the shutting off of cotton from America during the Civil War. All the cotton they could get at that time was from the Panjab, and multitudes were thrown out of work. Whether the amount sent was much or little the fact of something being sent sheds an interesting light on the mutual interests of Indians, Britons and Americans. Cotton growers and dealers in India flourished through the distresses of Americans and Britons. The Mallankinaru congregation were in that class and shared in the boom for Indian cotton.

Methods of Raising Money.

In 1864 Capron reported that the plan of collecting money by kalayams had been introduced in the three stations of Manamadura, Sivaganga and Tirupuvanam with encouraging results. This custom of using kalayams was borrowed from the Hindus. They are closed earthen spherical vessels with a slit in the top like mite boxes, and have to be broken to extract the money in them. Pilgrims to the shrine at Rameswaram take them in their salmon-colored cloths to the sea shore, containing little coins, and there break them and

throw the money into the sea as an offering. Even in distant places they are offered for sale at the rate of three or four for a cent on the side of roads leading to Rameswaram.

In 1870 Mrs. Chester reported that the Christian women of Dindigul were in the habit of taking a little rice daily from their own portion of the food (not giving less to the rest of the family) and putting it aside. Every Saturday they would give the amount saved for benevolence, or measure it and give the value in money to the various objects in which they were interested.

Persecutions.

The congregations always had their full share of petty persecution; at times the persecutions were violent; and when they came during times of famine and distress they were very severely felt. Such times were the years 1857 and 1866, with the years before and after them. In 1856 Noyes wrote:

> One of Mr. Taylor's village congregations which had for some time been greatly annoyed by the Heathen in the neighbourhood was assaulted by a band of men at midday. Their houses were pillaged, everything valuable carried off, and the rest destroyed. The Christians were severely beaten and one of them, an influential member of the Church, was treated with such violence that he soon after died of his wounds. We are glad to know that the culprits who committed this outrage have been proved guilty and sentenced to imprisonment in chains.

In 1865 two of Noyes's congregations were broken up by the Devaram zemindar, and the two catechists imprisoned at Pambau, the opposite end of the district. The Mission considered it a case needing help, and paid the expenses of pleaders in Madura and Madras, as well as other expenses, and gave the wives of the two men allowances, Rs. $2\frac{1}{2}$ to one who had children, and Rs. 2 to the other, who had no children.

Persecution by relatives for ten years succeeded in drawing back to Hinduism a congregation in Palayattankottai in Battalagundu station. It was in this station that in 1867 cholera raged fearfully in a number of villages, in almost every

one of which it was directly traceable to a great festival held in Tadikombu, five or six miles north of Dindigul. Among the 400 Christians of the station 14 died, some being prominent members. Some died under peculiarly distressing circumstances, and consternation and discouragement for a time prevailed.

Christians connected with the Mission suffered, not only at the hands of Hindus, but also at the hands of Roman Catholics. And in cases where the latter had for a time placed themselves under mission instruction and then reverted to their former connection they became especially virulent in their opposition. Of one who suffered in this way Capron wrote in 1864:

> He has been put under the usual ban........., being denied fire and all neighborly assistance. He has been stoned, twice robbed, and repeatedly beaten, but with no chance of redress, while the village is united against him. His wife was made so ill, that for weeks her life was despaired of by the mission physician, and his infant child was actually starved to death.

That these trials were not wholly deterrent is shown by the increase of the Christian community during the period from 3,746 to 6,865, or 83 per cent. They certainly had a purifying effect in the many instances of patient endurance under persecution. And the personal influence of the missionary was one of the chief influences that constantly held the young community to its allegiance to the Lord Jesus. The spirit of this personal power breathes in Taylor's report of 1853 ; he says :

> I shall not color with any paints, but briefly state the mere and simple truths which I personally know. In 1850 I came to this place (Mandapasalai). When I first saw this people a question came to my mind. Will this ignorant people who know not one single letter believe what we say? Will they follow the Lord Jesus Christ? My heart answered, much fervent prayer, much patience, and much time are needful to remove their idolatrous superstitions and bad customs. Relying on the promises of God to His saints of old, and having in mind the prayer of the prophet Jeremiah, Jer. 32nd Chapter, I was encouraged to deliver the message of salvation and teach them our holy religion, with what little talent and ability I possess. I am happy to say that my labors, and the labors of God's faithful servants have not been for nought. Though difficulties and oppositions arose time after time, the prayers and the groans of his servants reached the mercy seat and were heard by our prayer hearing God.

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When I came here there were 20 village congregations connected with this field, including those on the sea shore, and river side to the north. I have often visited these congregations and I am happy to say that not once have I felt discouraged, or that it was unprofitable to go among them. The more I visited them the more my heart rejoiced. They were always very glad to see us come and when we leave them they repeatedly tell us, 'you must come here often.' The congregations within three or four miles of the mission house have especially given me more encouragement than those which I have been unable to see except once in each month. The congregations on the sea shore have been discontinued for want of an able person. They have heard the gospel many times, they are candid in heart and able to be edified. If a suitable person will live there, the seed sown will spring up and more seed too will take root in the hearts of many more and bring forth fruits.

8 MISSION ORGANISATION.

Standing Committees.

Strong as was the personal influence that was shaping the Mission during this period, there was no neglect of the organising forces necessary for making the work as efficient as possible. At the very close of the preceding period, in September 1851, an organisation was effected including :

1. Three regular meetings each year, to be held in January, May and September.

2. A Standing Committee consisting of the brethren stationed at Madura and Pasumalai together with such others, as might be added by the Mission from time to time ; to act on all matters assigned to it by the Mission, and on any unforeseen business arising during the intervals between mission meetings that in the judgment of the Committee required immediate attention ; such action to have the force of action of the Mission transacted by circular.

3. Three Advisory Committees, to be denominated the North, East and South Committees, and constituted as follows :—North Committee, of Dindigul, East and West, and Madura Fort stations ; East Committee, of Madura East, Sivaganga, Tirupuvanam and Mandapasalai stations ; South Committee, of Tirumangalam and Periakulam stations and Pasumalai Seminary. These three Committees were to attend to all matters referred to them by the Mission, inquire into the condition, prospects and wants of all the congregations

within their bounds, advise respecting the purchase of land, the erection of buildings, the suspension of operations in old congregations, and the reception of new ones, and to clinch their action by recording their advice on these various points. Yet they were limited by the prohibition of any expenditure of money except by vote of the Mission.

This was a geographical division, and did not last three years. In June 1854 the three Committees were reduced to two, East and West. The East Committee consisted of Madura Fort, Tirupuvanam, Sivaganga, and Mandapasalai, "with Dr. Shelton," and the West of all the rest. That inclusion of Dr. Shelton pointed to a personal solution of what the Mission really needed, and in September of the same year the triple division was restored by assignment of persons instead of stations. Three Local Committees were arranged ; the West Committee consisting of Chandler, Noyes and Webb ; the East Committee of Little, Muzzy, Rendall and Shelton ; and the South Committe of Herrick, Taylor and Tracy. This arrangement continued to the end of the 75 years, the name only of the West Committee being changed to North.

This was the best that could be done with only ten Missionaries and nine stations. But in 1852 the Mission definitely proposed the enlargement of their force to eighteen missionary families. And even eighteen families scattered over the district would leave such large unoccupied tracts that it was suggested that other societies be asked to take part in the work. Rendall wrote on behalf of the Mission :

We are fully convinced that in order to occupy efficiently the territory lying between Dindigul and Periacoolum on one side and Sivaganga and Mandakasalie on the other eighteen missionaries will be necessary. This number we understand the Prudential Committee have voted to send us. We therefore urge you to send us three new missionaries as soon as the spring of 1853 or sooner if they can be procured. Also that after that you send to us at the rate of three every two years until this number is good. As this would still leave a very interesting portion of our field unoccupied, *viz.*, most of the Sivaganga and Ramnad districts, the region between Madura and Trichinopoly and that between Dindigul and Pulney, we propose, for the occupation of parts of this territory, that the Brethren of the Dutch Reformed Church in connection with our Board

be urged to form a mission either to the South or the North just as it may seem best. Again, provided that the Brethren of the Dutch Reformed Church are not ready to come to our assistance, we propose that the American Presbyterian Board of Missions (old School) be invited to establish a mission in one of these places. Our reason for urging this is that so inviting a field as the Madura district cannot be much longer unoccupied. There are several important Societies working around us, and in our midst as well as around us, Should our efforts continue feeble, it would be inviting them to come and take possession. How much better for our own peace and the good of the cause of Christ in general to have the field well occupied by our own Society.

In 1855 Rendall again presented the contention of the Mission for 18 missionaries before the Deputation with such effect that they wrote of this report as "among the most useful results of the late meeting." His proposal was to double the number of stations by creating three new ones, Parttibanur, Ramnad and Tondi, on the east; one, Kamudi, on the south; two, Usalampatti, and Battalagundu, on the west; and three, Palakanuth, Manaparai and Nattam, on the north. But neither contention, that for 18 families, nor that for aid from the Dutch Reformed or Presbyterians was ever fulfilled, except on paper. Battalagundu was indeed established that very year, and the next year the other eight were all printed in the annual report as new stations, making the proposed 18. This make-believe continued for four years until 1860. Then Ramnad and Manaparai were transferred to the Propagation Society. In 1861 four more, Kamudi, Tondi, Nattam and Palakanuth were merged in the older stations, and in 1869 Usalampatti shared the same fate. Only Battalagundu and Parttibanur survived, the latter under the name Manamadura. Then in 1871 one of the very oldest stations, Sivaganga, was merged. In the meantime Kambam was made a station in 1862, and Pasumalai in 1868. Of these two Pasumalai survived and Kambam disappeared in 1871. These changes left the Mission to go into the next period of its existence with eleven stations, and it never had any others.

Other centres were proposed from time to time, but without result. For instance June 11th 1853 the Mission appointed the East Local Committee with Herrick to report on

new stations, and October 14th of the same year they brought in a very interesting report urging the importance of Sholavandan 14 miles west of Madura as a centre. The points they make are :

Health. It is quite as healthy as Madura.

Concentration of Stations. It is entitled from this point of view to the first choice.

Density of population. A missionary in a dense population would be laboring more advantageously for the conversion of the world than if he were among people more isolated. In this respect Sholavandan is not behind any other place the Mission might wish to occupy.

Openings for the Gospel and amount of work on hand. It is in respect to these ahead of all other places in the region of Madura, as shown by the congregations that cluster around it and by a comparison of them with any other group in the vicinity of Madura. A missionary stationed there would find himself, the first Sabbath after his entrance upon his work, surrounded by a flock to be fed with the milk of the word and trained to the work of leading others to Christ. The work of clearing and sowing the ground to a good extent has been done ; he would begin at once to reap and gather fruit unto eternal life.

Future prospects. (1) The Roman Catholics of this region belong to the Goa party and are especially accessible ; their priest seldom visits them, and already a considerable number have connected themselves with the Mission.

(2) A large proportion of the Christians of that region are from the very numerous caste of Pallas, who were formerly agricultural serfs of the lowlands, and yet are non-beef-eating. They inhabit the villages along the river for 20 miles up from Madura, and it seems as if the movement among them toward Christianity must end in their all becoming Christians.

(3) The favorable disposition of the people generally, and of the Pallas especially, towards Christianity seems to be steadily growing.

Further the Committee had the opinion of Rhenius, "a man," as they say, " of experience and of sound judgment in these things," that Sholavandan, rather than Madura, should be the seat of the Mission.

Had this place been made a centre the promising work there would undoubtedly have been more firmly established in later years than it actually was. But some of the hopes raised in the minds of the committee were bound to be disappointed. The movement among the Pallans did indeed continue, but not to the extent of bringing them in *en masse*. It was not even strong enough to maintain the church organisation effected among them at Kilamattur in 1858. Then, here as in many other places, success has engendered

opposition, and the result is seldom what was foretold. And as for transferring the seat of the Mission from Madura, it was not to be thought of then, and never has been since.

Still the promise of success has been fulfilled in other ways, and the congregations of that region later became the basis of one of the strong pastorates of the Mission. On the other hand we may conclude that the adjustments made by the Mission in its final organisation were the best use possible of the limited force and means at its disposal.

Delimitation of Boundaries.

Other Missions.

In the organisation of forces and the delimitation of boundaries three questions came up with the Mission's neighbors early in this period. They were the question of interference with each other's work, mutual boundaries, and transfer of congregations included within each other's limits. There was no interference between the Mission and that of the Church Missionary Society in Tinnevelly on the South. But one of the representatives of the Propagation Society on the south-east had caused the question to be raised. So in May 1852 Rev. R. Caldwell, the secretary of the Tinnevelly Local Committee of the Propagation Society, afterwards Missionary Bishop in Tinnevelly, addressed the secretary of the Mission in the following letter :

REVEREND AND DEAR SIR,

At a meeting of the Tinnevelly local Committee of the Gospel Propagation Society's Missions, held at Nazareth on the 21st inst., I was instructed to open a communication with you on the subject, of non-interference with the fields of labor pre-occupied by you or by us respectively. I am authorized to state that on condition of pledges to a similar effect being given on behalf of the American Mission we are prepared to pledge ourselves —

1. Not to establish a congregation or school in any village in which there is already a congregation or school connected with the American Mission ;

2. Not to receive under instruction in connection with our Mission any persons who at the time of their application to us are under instruction in connection with the American Mission ;

3. That in the event of persons who have been under instruction in connection with the American Mission and been disconnected from it applying to be received under instruction in connection with us, if less than a year has elapsed from the period of their disconnection, we will not receive them without the consent of the Missionary under whom they were formerly placed.

It is to be understood that we are prepared to make a pledge of this kind with reference to the present circumstances of the Missions alone, and that we leave you and reserve to ourselves the liberty of retracting it at any future period when the circumstances of the Missions are changed. On the pledge being retracted by one party the other will be set free from the obligation.

It is also to be understood that this communication is made in behalf of the Tinnevelly Mission of the Gospel Propagation Society and its out-stations, including the branch Mission at Ramnad, and does not in any way affect either the Church Missionary Society, or the Mission connected with our own Society, under the care of the Rev. W. Hickey.

To this letter Rendall, as secretary of the Madura Mission, replied in June that the Central Committee of the Mission approved of the three propositions and were ready to pledge themselves accordingly. But evidently they had felt sorely aggrieved by the failure of some of their efforts to maintain relations of comity, and Rendall added as a last paragraph in the agreement:

That, however, there may be no misunderstanding between the two Missions, I am further authorized to state that our Mission will not hesitate a moment to recommence labor in Keranoor, Sunganie, and Vadavirookie, villages formerly connected with us, although Mr. Adolphus, the missionary of the Gospel Propagation Society in charge of the Ramnad district, should claim them. Our reason for making these exceptions is that we made every effort to have a fair understanding respecting these villages with Mr. Adolphus and we cannot see that the failure can be attributed to us. Nor do we think, this being the case, we ought to receive any disadvantage by an *ex post facto* pledge made for the mutual benefit of both missions.

This was the year when the Mission were trying to have the Presbyterians of America join them in the work of the district.

The second question, the delimitation of boundaries, was raised by Rev. E. Sargent on behalf of the C. M. S. mission of Tinnevelly in a letter dated December, 10th 1855. He forwarded a proposal from Ragland for straightening the boundary between the two missions, which the Madura Mission heartily accepted. Sargent became as eminent as

a Missionary Bishop for the C. M. S. Christians, as Caldwell did for those of the S. P. G., and his letter accepting the suggested arrangements is worthy of record. He wrote to Rendall under date of January 22nd 1856 :

I have much pleasure in communicating the resolution recorded by our Committee in reference to the boundary line between the Madura Mission and the Church Missionary Society's Mission in Tinnevelly.

Resolved.

1. That the Brethren cordially concur in the plan now offered for adjusting the boundary line between the two Districts (of Madura and Tinnevelly) and that the Rev. I. Whitechurch be requested to make arrangements for meeting the Rev. Mr. Herrick as proposed at Virdupatty, in order to secure from him the congregations in that and the neighboring village of Rettiyapatty.

2. That as requested by the Madura Brethren, it be recommended to the Madras Committee to purchase the Mission property in those villages.

3. That a map corresponding with the one upon which the present arrangement has been concluded, be kindly supplied by the Rev. T. G. Ragland and kept for reference by the Brethren at Madura.

Mr. Whitechurch . . . Proposes, God willing, to be at Virdupatty on the 20th February, when he will be glad to meet (Brother Herrick) for the purpose specified.

It is a comfort to us here to know that in handing over any portion of our field to the Brethren in Madura, it is only transferring it to men of the same mind on the great truths of religion, who are prepared to preach in its integrity that Gospel which is able to make men wise unto salvation.

Believe me,

Yours affectionately in Christ,

Rendall replied :

Mr. Herrick will be at Virdoopatty, God willing, on the 20th February to meet Mr. Whitechurch of your mission as proposed. We most heartily reciprocate the Catholic views expressed in your note, and pray that the blessing of our Heavenly Father may rest upon all his servants engaged in preaching Christ and Him crucified to the perishing heathen.

The next year the Mission turned its attention to the boundary between Madura and Ramnad, where the S. P. G. mission were working, and they were met in the same spirit of co-operation and fellowship as was shown by the C. M. S. mission. G. U. Pope, afterward Dr. Pope the famous Tamil scholar, wrote to Rendall from Ramnad March 26th 1858 :

I was at a meeting of our Tinnevelly Local Committee on the 4th, and your Chairman's letter to me of October 14th, 1857 about a boundary was unanimously carried. It will be shortly notified to you. Could we not beat up the boundaries together ?

Amicable Arrangements.

The third question, that of transference of work within the bounds of the Mission, was brought to a conclusion in 1859 and 1860, as indicated in the following letters of A. R. Symonds, Secretary, M. D. C., S. P. G., F. P. :

August 9, 1859. With reference to the communications which from time to time have taken place between Missionaries of your Society and the Society for the Propagation of the Gospel in Foreign Parts, I am directed to inform you that we are now prepared to withdraw from the Madura and Pulney Hill Missions on the condition of your buying at a sum to be mutually agreed on the several Buildings and Lands belonging to us in connection with these Missions.

I beg herewith to forward to you a List of the Buildings and Lands belonging to us with the value attached to them by Mr. Coyle. Please to make your own valuation and communicate to me the result. We shall then be enabled to agree upon a sum.

You will observe that the Madura Church is not included in this list. This Church was built under peculiar circumstances, I believe, and therefore will probably be made over to Trustees as a Church for the benefit of the English speaking inhabitants of Madura. At all events it is a Building we should not feel at liberty to sell or to alienate from the object of its erection.

That portion of the Madura District which is occupied by our Ramnad Mission is not included in the proposed transfer.

December 3, 1859. In reply to your letter of November, 1859, I am directed by the Madras Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts to say that they are prepared to accept the sum you offer for the Buildings in the Madura Mission belonging to them. As, however, you are not prepared at once to pay for them, and as we wish to retire from this part of the Madura (District) at once, I am desired to propose that you should take charge of the Buildings and Missions on the 1st of January next, paying us a nominal rent of one Rupee a month, with liberty to purchase at the sum named, Rs. 2,960, within six months, by which time we conclude you will have received the sanction of your Parent Committee.

If this arrangement proves acceptable, will you kindly state which of the Agents, now employed by us, you would like to retain in the District and we will arrange accordingly.

February 24, 1860. I am instructed by the . . . Committee . . . to say that they will be happy to receive payment for the Buildings, &c., purchased by your Mission by a draft on your Treasurer Mr. Hunt.

I shall feel obliged by your informing me which of the Agents belonging to our Society you have received or are willing to receive into your service.

The boundary lines agreed upon between your Brethren and the Tanjore and Tinnevelly Missionaries respectively are approved by the Committee and will be observed by us.

Trusting that the blessing of God may rest upon the present arrangement, I am, Rev. and dear Sir, faithfully yours.

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This settlement has continued, though in 1869 under stress of reduction of funds the S. P. G. made a proposal to the Mission for the transfer of the Ramnad mission. March 18th 1870 Symonds wrote to Chandler, then secretary of the Mission :

> The Committee desire me to offer to you and to your Brethren their warm thanks for the kind spirit you have shown in dealing with our proposal. At the same time they do not think that consistently with their duty to the Society, they could accept the terms you propose. We could not for instance enter into any arrangement that would endanger the existence of the Ramnad School as a Mission School. Moreover as in the transfer you evidently do not contemplate taking over the Agents, and as therefore the contemplated saving to us financially would not be effected the leading reason for the transfer is taken away.
>
> It will, I am sure, give you pleasure to hear that the last Mail brought us intelligence of an additional grant from the Parent Society, which in some measure relieved us of the pressure we were under. It is, however, only due to the Committee to say that the non-acceptance of your proposal was in no way influenced by this intelligence.
>
> Again thanking you for all your kindness, and begging you to accept our best regards and our sincere wishes for the success of yourself and your Brethren, believe me, very truly yours.

Ever since then the S. P. G. have confined themselves to the Ramnad side of the district, except that the Madura church has been maintained under the Church of England, and in later years the S. P. G. have maintained a Tamil congregation with an Indian Pastor. But the agreement reached at that time has never seriously been disturbed since then. Ragland, Sargent, Caldwell, Pope, Rendall, Herrick, these were princes among Indian missions, and right royally did they handle intermission problems.

9 WOMAN'S WORK.

Female Education.

The Mission had hardly come out of the candle light of the conviction that single females from America could not wisely be sent out to work for the women and girls of India ; but the wives of the missionaries had found a wide sphere of usefulness and had accomplished much when this period opened in 1852. And yet, in that very year, Rendall wrote in his annual report :

> Our greatest lack is in female education. No mission in Southern India is doing comparatively so little in this respect. We have but one

Boarding School for girls in the Mission, and the number in this is not sufficient to supply our helpers with educated wives.

There are, we know, many difficulties in the way of educating females which we do not have in educating boys. It is not considered so necessary. Again they are of more use to the parents at an early age than the boys, and consequently it is against the interest of the parents to send them. Hence the small proportion of girls in our free schools. But it is manifest these difficulties are not to be yielded to. They must be met and overcome. On these accounts Boarding Schools are particularly necessary. A Boarding School for girls would be a great blessing to every station like Mandakasalie having a large number of converts in its immediate vicinity.

The missionary might receive a great number of the females into the School, keeping each one but a year or two, and then permitting them to return to their villages. The good such would get would make them an example to all the others. It would be a great stimulus to others to come in to our village schools. Nearly every missionary in Tinnevelly has such a school.

The appointment of Miss Ashley in 1859 broke away from the idea that only married women with their husbands could work advantageously for Indian women. It also strengthened the work for girls in the Madura Girls' Boarding School. And in May 1863 the Mission asked for an increased appropriation for the school in order that it might furnish accommodations for at least six girls from each station.

The wives of the missionaries were constantly extending their efforts for the women and girls of the land. In 1865 Mrs. Washburn opened the first school for Hindu girls in Battalagundu. It was through their efforts for the Christian women and in association with them that they were led into one of the finest developments of Christian work, that of Bible women. Among the Indians themselves the need of such work was becoming apparent to some. In 1867 a District Court pleader, who had been a teacher in Pasumalai, made a most earnest appeal in the Madura church to the educated Christian women to engage in Christian effort for the Hindu women of the higher classes. He called their attention to the customs of society which debarred any others from engaging in such work, and declared that Hindu women surrounded by all the circumstances of wealth and position must yet perish in their ignorance unless Christian *women* would take up the matter.

Efforts for Hindu Women.

It was that same year that Mrs. Capron began systematic work for Hindu women by taking teachers and pupils from her girls' school every Sunday afternoon to visit Hindu women in Manamadura. Mrs. Chandler in Madura found an opening in the family of a wealthy Hindu gentleman, a Government official who employed a Christian woman to teach his wife and daughters to read. Miss Pollock, on her arrival in Mandapasalai in 1868, found many openings for the same kind of work there.

The First Bible Woman.

These events led to the appointment in 1869 of the first Bible woman, and thereby the establishment of a new class of workers. Mrs. Chandler secured an earnest young married woman from Tinnevelly living with her relatives in Madura, and employed her to spend her whole time teaching Indian women. Her first pupils were the native wives of Eurasian and European husbands. But the work spread rapidly into Hindu families. That pioneer, Gnanapragasi, continued in the same work almost to the last. She was still living in 1909, being 71 years old, and died shortly after.

Mrs. Chester took up the work in Dindigul, and in 1870 wrote :

> For several months I have been holding, through the agency of a few Christian women, a women's meeting in the house of a friendly heathen woman. The family is one of the most respectable in Dindigul ; and the house is in one of the nicest streets in the midst of the town. When I asked this woman to rent me a room in her house for this purpose I had little idea she would comply with my request. It certainly was a bold step for her to take ; and I earnestly hope that this large heathen family will some day be numbered among the Lord's children.
>
> In this room every Tuesday there are from twenty to forty heathen women and girls, who come to hear the Bible, and sometimes other books, read and explained. Lydia, the head school-mistress, an earnest Christian worker, takes charge of this meeting with two or three of the Christian women of our Dindigul Church, who go in turn with her. The meeting has been kept up with a great deal of earnestness and kind feeling. As there are none but native women present, they are not afraid to ask questions and give their opinion upon what is said or read to them. These women from the very first have behaved in the most polite and respectful manner. There has never been any trouble or confusion among them, though they are huddled together like sheep in a pen.

Mrs. Chandler not only extended the work in Madura, but also sent a woman to Sholavandan, where she stayed for a month, visiting most of the streets and becoming acquainted with many of the families there. Here then was the beginning of the village Bible women's work that has since become an important department by itself.

More than that, Mrs. Chandler felt justified in asking the Woman's Board of Boston to allow her for the next year Rs. 200 for this work ; and also a young lady to take charge of it and devote her whole time to it. The Mission approved of both requests, and voted out of its general funds for that year Rs. 100 for Madura, and Rs. 60 each for Battalagundu and Periakulam for similar work. Madura and seven other stations received appropriations for this work in 1871, and they have been continued and considerably increased since. The lady asked for was also granted, and Miss Sisson came in 1872 ; and from that time the Bible women's work in Madura has been a department by itself.

The importance of this work was thoroughly appreciated by Secretary Clark, as shown in his letter to the Mission when Misses Taylor and Pollock were sent out in 1868 :

> Bro. Taylor will soon be with you. His daughter returns, partly to teach at his station, and partly to engage in personal labor among the native women. She is to be accompanied by a Miss Pollock, an earnest Christian girl, whose heart has long been in the missionary work, and who will give herself wholly to personal efforts to bring the native women and children to Christ. It is a new feature in our work, this sending out of a female missionary for such labor exclusively, though the work itself is one in which your wives and daughters have always engaged more or less according to their opportunities. It has seemed to us that the way is now open for such a work. We must secure Christian homes, we must reach the wives and mothers, before we can hope for the full triumph of the gospel.

When Miss Pollock entered upon her work, Bible women had not yet been employed, and her work was largely personal. It would undoubtedly have developed into an organised department of Bible women's work, as it afterwards did under Mrs. Hazen and Miss Quickenden, had not Miss Pollock's health caused her to return to America in 1871.

Training Christian Wives

An older feature of women's work, as old indeed as the Mission itself, was the effort to secure educated wives for the men who had some education, especially those who were engaged in mission work. The best of the women had so little education in comparison with the men that the need was strongly felt of helping those women who had a little to get more, even after they were married. This was hardly feasible for those in ordinary occupations, but the wives of mission workers were amenable to this kind of training. And when their husbands were sent to Pasumalai for theological training, classes could easily be formed for their wives as well. When therefore in January 1870 the Mission remodelled Pasumalai as a Theological School wherein men of age and experience could be brought in with their families and trained for the pastorate, as well as evangelistic work, the committee appointed to arrange details considered that selected girls might well be brought together at Pasumalai and be formed into a Female Seminary in which the workers' wives could study to more purpose than they would in random classes by themselves. Then at that time the presence of Miss Smith in the Mission seemed to favor such a move. It was a strong committee that proposed this step, consisting of Taylor, Capron, Chester, Herrick and Washburn, and their recommendation was adopted, *viz.*, that the Madura Girls' Boarding School become simply a station school, and the mission school for native females be at Pasumalai under the name Female Seminary.

One voice was raised against this proposition. Chandler was in charge of Madura station, and Mrs. Chandler had had charge of the Girls' Boarding School until the arrival of Miss Smith, and they felt so strongly the unwisdom of the Mission's action that he entered the following protest in the records May 9th 1870 :

In view of the change decided upon by the Mission for the Madura Girls' Boarding School, which contemplates placing a considerable number of unmarried girls at the same station and in the same compound

with the young men of our Theological Seminary, and believing that in a country like this this measure will tend to lead these young people into temptation ; also in view of the fact that a large expenditure of money will be necessary to secure suitable premises for a Girls' School at Pasumalai, while such premises and buildings are all in readiness at Madura ; for these and other reasons I beg leave respectfully, but most earnestly to protest against this measure.

The Female Seminary in Pasumalai.

The Female Seminary was nevertheless established at Pasumalai in the latter part of 1870, and 1871 was its first year of full work in its new location. In March the institution was examined by the committee on the Theological School, now enlarged to include the Female Seminary. Two girls finished their course, and by the irony of fate Chandler, being on the committee, was called upon to deliver an address to them and the other members of the institution. Miss Smith and her assistant Asirvadam conducted the examinations, some of the girls read compositions, and specimens of the handwriting of all the girls were shown to the committee. In their report to the Mission they say :

> It was a very pleasant feature of the examination to see the women, wives of the catechists and those sent to the Female Seminary with special reference to becoming teachers, taking part in the exercises of the examination and evincing so much interest in the Bible lesson, as also to hear from Mrs. Washburn and Miss Smith the account of the Christian work attempted by these women at Pasumalai and in neighbouring villages. The Committee would call the attention of the Mission to the fact that there is opportunity for a larger number of young women receiving an excellent education.

Chandler had not long to wait for a vindication of his opposition. 1872 was a year of difficulty both externally and internally. Miss Smith's health failed and caused her to return to America. In the Seminary persons holding responsible position were compromised by their conduct ; and there was nothing for it to do but fold up its tents and quietly return to its natural home in Madura. Twenty years after, the historian of Pasumalai at its Jubilee celebration, referring to these events, said, "The managers of these schools are at present not ambitious to shorten the distance between them." The question was settled once for all.

10. MEDICAL WORK.

Opposition in America to Hospitals.

The Prudential Committee in 1852 was distinctly opposed to supporting hospitals. To dispensaries, in circumstances like those of the Mission and within a reasonable expense they did not object. Nevertheless Shelton followed up his work of organising the medical department in 1851 by arranging for a medical class in 1855. The Mission approved of this step, but his health would not permit him to remain in the country and he left in November of that same year.

Medical Classes.

The need of a medical class in which assistants could be trained for subordinate medical service continued to be felt by Shelton's successors. In 1865 the Mission included in the estimates for the following year Rs. 500 for Lord, that he might form a medical class. He also broke down the year after and had to return to America. Again in 1869 Palmer started a medical class with two members, which increased to six in 1870, and was continued until 1873. Then Palmer followed in the experience of Shelton and Lord and was invalided home.

Professional Services.

From 1856 to 1859 the Mission received and very highly appreciated the professional services of Dr. Colebrook, the civil surgeon. Each year they presented him with Rs. 300. A reply from him in 1857 illustrates his spirit. He wrote to Rendall :

> I must beg you to accept my very sincere thanks, and to convey the same to the Mission for the handsome present of Rs. 300 now sent. It will be more satisfactory to my feelings if you will allow me to retain 200 and allot 100 for your school or any other purpose you may think most conducive to the welfare of the Mission. I particularly beg this request may be complied with, and I now return Rs. 100 for this purpose.

When Colebrook left the district Herrick voiced the feelings of all :

> It has been cause of much regret to us that Dr. Colebrook, for many years Government Surgeon in Madura, and from whom we have received much assistance, has been compelled by disease to leave the district. He is followed by our sincere sympathy, and our thanks for his many acts of kindness.

Physicians of robust health and missionary spirit were hard to find in those days. Anderson tried advertising, and in his letter to the Mission dated the 23rd December 1857 gave the result :

Quite recently I advertised (over my own name, to attract the more attention) in ten or a dozen of our religious newspapers for a missionary physician for your mission and the one in Koordistan. I thought I would thus scour the whole country. It is not time to know the result. Probably none of the three or four, who have written me since, will be the man to go abroad. The *call of the Holy Ghost*, which is to be looked for in the *heart*, appears to be extended to but few physicians.

Whether Anderson's pessimistic conclusion about American physicians in general were correct or not, the Mission had to wait six years for the next mission physician. In the meantime Chester, who had not come out as a physician, secured his medical degree and established a large medical work in Dindigul. At first he had to use a school room and a veranda for in-patients. Then in 1865 by the generosity of English friends he was able to erect a thatched house containing seven rooms.

Change of Methods.

As Washburn describes the medical situation of that time :

A change in medical practice came with the coming of Dr. Chester in 1859 and his assumption of the duties of mission physician, namely, the practice of assisting nature to throw off disease by processes of supporting and upbuilding the patient instead of subduing by reducing the blood and vitality of the victim or setting up counter fevers and inflammations or altering the quality of the blood. Dr. Chester's practice was from the first successful and popular both among the missionaries and Europeans and also among the Natives. It was not many years before sore eye epidemics ceased to scourge the mission families and months of actual service were added to the work of most of the families in the mission each year. Native attendance on the dispensaries and hospitals greatly increased and patients began to frequent them from remote towns as well as from the near neighborhood.

Another step followed in the training of midwives, dressers and hospital assistants for the rural mission stations and for government local dispensaries and the originating and gratuitous supervision of these dispensaries for years. The old barbarism began to give way to civilized practice.

In 1866 he secured the services of a Government medical assistant, Vethakannu, who remained in that position until his death many years afterward,

Government Aid.

In 1870 the Madras Famine Relief Committee, having some funds left over from the famine of 1866 and 1867, sent a certain sum to H. W. Bliss, the Collector of Madura, to be applied to objects of general and public charity in the district. From this sum Rs. 1,000 were given to the Madura dispensary, and Rs. 1,500 to the Dindigul dispensary, and both sums were most opportune in providing buildings for the medical work. In Madura a new building 45 feet by 17 was immediately put up at right angles to the little hospital erected by Shelton in 1851, consisting of three rooms fronting on the street. It was finished in January 1871 at a cost of Rs. 1,675.

11 EDUCATION.

Change in the Mission Plan.

Education of Christians.

This period opened in 1852 with an entire change in the Mission's system of education. Rendall thus described it in the annual report:

At first nearly all the boys received into our Boarding Schools and Seminary were taken from one caste children of heathen parents, or Christian parents living out of our district. Now such persons are not admitted. All with a very few exceptions are taken from our own field and from all the castes in our village congregations. The design of our Seminary being simply to raise up an educated class of helpers, this change cannot be too highly appreciated. Formerly we could not be sure of our men. If having heathen relatives, they were liable to be led away. If from a foreign district although children of Christian parents, when visiting their friends they were tempted to seek employment in those missions where they could be near them.

There has been a great change also in our common schools. At first these schools were established for the heathen population in our large towns, and they were all taught by heathen teachers. At present we only have six such schools in the Mission, and five of them are in Madura Fort. In the place of such schools we have seventy schools for the benefit of the children of members of our congregations and such persons as are willing to have their children receive a Christian education.

Of the 1,038 scholars 530 boys and 117 girls are children of persons connected with us. The remaining 382 boys and 9 girls are children of persons friendly to us, and generally relatives of the members of our congregations.

At some of our stations measures have been adopted to make the village congregation schools more efficient. The East Local Committee, embracing the stations at Sivaganga, Mandakasalie and Madura East,

have adopted a course of study, and have taken measures to increase the number of scholars in each of their schools.

> The course hereafter to be followed in our educational department is clear and well defined. We can have but little to do with the general desire of the heathen to have their children receive from us an English or a Tamil education. Had we no other object before us, presenting stronger claims and brighter prospects, something might be done in this way. But the Lord in his providence has given us a people to educate for him, and we are now able to say that our educational system, with the slight exception mentioned above, is wholly for them.

It was creditable to the Mission that of 1,588 children in the congregations 647 were studying in the village schools. These furnished the boys for the four boys' boarding schools, and would have furnished them in larger numbers if they could have been taken. As it was they numbered 88, 81 being the sons of Christian parents. Besides these four boarding schools for boys and the Madura school for girls, Webb had started an industrial school in the hope that the children of Dindigul station while getting an elementary education would also learn some profitable trade and thus do at least something to support themselves. In addition to the six free schools for Hindu boys taught by Hindu teachers there were three more for such boys taught by Christian teachers. One was in Madura East under the superintendence of Shelton, and was in a flourishing condition with 60 pupils.

The English School, that was to be blotted out three years from this time, put on extra vigor and increased its membership. But one event weakened it. Before 1852 most of the expenditure for it had been met by contributions from the English residents of Madura; this year was the last in which they gave as before; thereafter they were to support a school for Eurasian children, and so would contribute only Rs. 13 a month for the English School. In line with this last move was the action of the Mission in January 1853 authorising Rendall and Shelton to sell to the English residents of Madura for a school for East Indians two and a half grounds of land on the glacis at fifty per cent. discount.

The preparandi class in the Seminary continued with more or less regularity until the reorganisation of that institution in 1870. Night schools for young men sprang up here and there, especially in Dindigul and Periakulam stations.

Need of Training Teachers.

The importance of training teachers was emphasised by the incompetence of many of the masters. In 1857 a schoolmasters' class was conducted in connection with the semiannual meetings of the mission workers. In addition to these classes Mr. (afterward Dr.) John Murdock, secretary of the South India School Book Society, spent three weeks in Dindigul by appointment of the Mission, instructing about twenty teachers on the proper mode of conducting a school and of teaching the different lessons appointed. The Board also came to the help of the Mission and granted Rs. 500 for a training class for teachers in Dindigul under Webb in 1858.

Yet but little permanent good could be accomplished by such desultory efforts. There were three crying needs; a permanent training school, a new set of men properly trained therein, and a uniform system of instruction carried on simultaneously in all the schools and superintended by a standing committee of the Misson. To secure all these would take six or eight years, and the whole time of a missionary might well be devoted to establishing such a system.

Payment by Results initiated by Washburn.

But trained teachers could not avail in times and places where schools could not be kept together. Washburn's racy pen describes this feature of the problem as it presented itself in Battalagundu station :

> We have had schools in 8 villages a part of the year. When harvest season comes it is of little use to attempt to keep them up in the agricultural villages. It is of the first importance to the people to secure their crops; and the school melts away, leaving only the teacher and two or three ABC Dearions to signify that a school once was, and that the teacher wishes to draw his pay at the end of the month.

All my schools are in small agricultural villages and hamlets, and it is vain to attempt an efficient school the year round. The strain and pressure required to effect it diminishes the influence of the teacher's efforts to get in scholars when the true time comes. The question with me is how to employ the teacher at useful work during the busy season and let him teach during the seasons of slack work. Such a method I am quite sure is the only one which will work in an agricultural district. The number in the different schools has varied from 30 to 2 or 3. But the average of each school is not far from 12 scholars.

They are a great improvement on the indigenous village schools, whose relative place and functions they fulfil. But the children are usually too small (in country villages) to hope to make the schools of much use. People are generally satisfied if their boys, along with the most meagre ability to read, commit to memory a few arithmetical tables such as those of weights and measures, tables of multiplication, including also the multiplication of a few fractions, and a rough table for finding the areas of land. A few ornamental acquisitions, consisting of memoriter lessons of poetry which neither the child nor his parent understands, and a string of the names of their favourite god complete the boy's education. No more is desired; no more can they afford.

We aim to make the scholars in our schools intelligent readers, and along with Christian instruction to give them a useful knowledge of arithmetic and geography. The larger boys usually attain these acquirements; but the great herd of scholars do not approach this. With all our efforts we have constantly to regret that so little value is attached by our Christian people to what, next to religion and health, is one of God's chief blessings. We have begun to charge a small fee in the schools, and I have no doubt it will improve them. Another experimental step just taken in one school is to pay the teacher according to the results of the examination; and in this instance I have found it quite satisfactory.

Government Grants.

Opposed by the Prudential Committee.

Washburn in paying his teacher according to results was falling into line with the offer of the East Indian Company's Government made in 1854 to give government grants-in-aid.

In 1838 Rs. 3,000 had been thankfully received from Government in aid of the schools, but at this time the Mission feared the results of such a connection with Government, both as to the influence of inspectors and as to restrictions imposed upon their freedom in religious teaching, and declined any such aid. And the Deputation, writing in approval of their position, informed them that the reasons stated in their report and that of the Mahratti mission "would oblige the Prudential Committee to withhold their assent

from receiving grants from the Government for the support of schools in connection with missions under the care of the Board."

Other missions in South India "held out both hands to receive the proffered aid," and the question would force itself forward in spite of the Mission and Deputation and Prudential Committee. In 1868 the Mission voted "that it is unadvisable at present." In 1869 Pastor A. G. Rowland proposed to undertake a school with such aid, when the Mission informed him that they did not desire to receive government grants-in-aid for their schools, and advised him to undertake the school through his church.

They made a distinction between government aid in payment by results, which they considered admissible, and other grants-in-aid ; and indicated their willingness to receive aid in payment by results.

Later accepted by the Mission.

The Madura station school for girls (when the Female Seminary was set up at Pasumalai) was the first to report the reception of government aid ; in 1870 they received Rs. 110-8-0. In writing the report for 1871, Capron said :

> The Mission, though consistently opposed to the receipt of money assistance from the Government in the form of Grants-in-aid to the Schools, early perceived the fairness and the advantages of the offer of payment by results, and the vote in January 1868 approved of the Missionaries who desired it accepting such aid for the schools of their stations.

That year eight of the stations reported that they had received aid, which amounted to Rs. 1,342-10-0. In 1872 the report was written by Tracy, and he remarked :

> The number of our schools under Government inspection has increased considerably, as we find the inspection beneficial both to teachers and scholars, while by the pay received for results we are aided in the support of the schools. This Government inspection does not interfere in any way with religious instruction of the schools.

After that all objections with theories that supported them vanished, and government grants-in-aid of all kinds have been thankfully received ever since.

The course of the Mission in this matter is a curious illustration of what to do when you do not know what it is that you wish to do. It is recorded in their votes :

1838	Donation of Rs. 3,000 from Government for schools accepted and acknowledged.
1855 27th February.	Muzzy appointed a committee to report on grants-in-aid.
,, 17th March.	Committee reports this aid undesirable ; adopted.
1856 11th June.	Webb and Taylor appointed to report on grants-in-aid at the next meeting.
,, 9th September.	Committee reports progress.
1868 17th January.	Washburn and Chester appointed to report on grants-in-aid at the May meeting.
,, 15th May.	Committee reports it unadvisable at present to accept these grants-in-aid ; adopted.
1870 14th January.	Brethren who desire it are permitted to receive government aid for their schools on the 'payment by results' system.

It took 3 Committees and 33 years to bring the Mission out of the candle light enough to come around to the position of 1838.

If the Mission rejoiced in 1852 that their schools were almost exclusively for the children of the Christian people committed to their charge, in 1858 they mourned at being shut out from opportunities of reaching Hindu children for want of schools for them. These are their words:

We have no schools exclusively for heathen children, and as they for the most part refuse to attend our Christian schools on account of caste prejudices, we are almost entirely shut out from a most interesting part of the heathen population until their minds become thoroughly imbued with superstition, and the heart becomes indurated in its perverseness. The necessity for this we most deeply regret.

This feature, being a serious defect, was sure to be remedied sooner or later, but the change had to come gradually.

The Mission's Plan in 1860.

4 Classes of schools.

Village schools for the Christians wherever ten Christian children could be found to attend. Into these heathen children were freely admitted.

Day schools at the station centres, whether there were ten Christian children or not. Heathen children were freely admitted and often formed the majority. These schools were generally under the superintendence of the missionary ladies.

A Female Boarding School in Madura, intended to raise up wives for the pastors, and mission helpers, and the intelligent lay members of the church, and, to a limited extent, to supply teachers for the village and station schools.

A Seminary, intended for the education of pastors, catechists, and teachers. For the latter we hope soon to establish a Normal school department, with a model school, etc., accompanying.

Instruction to be given only by Christian teachers.

Instruction only in the vernacular.

Admission of Non Christian Children.

In 1863 the Mission recognized the need of the change in the following vote:

The recommendation was adopted at the meeting with the Deputation, that in future the practice of admitting heathen children be so far restricted as to require in every case the sanction of the Local Committee. It is now [voted] that with Christian teachers no restriction be placed on the admission of heathen pupils, but that they be encouraged to come by all proper means.

It was to get rid of the Hindu teachers, then, that so many schools were closed and discontinued for a dozen years. One would think that some shorter and simpler method could have been discovered to secure that result. And even that would have been too drastic. The presence of some Hindu teachers in certain schools has been found to be a benefit as a stimulus to Christian teachers. They are not all to be tabooed as a class.

The "day schools" opened the way for the Mission to return to schools for Hindu children. One of the first to take on this character was the Dindigul English school, reorganised by Chester in 1864, and successfully conducted by him to the end of his long life. His belief in such work was firm. He wrote in 1869:

After laboring ten years in India, with my eyes and ears open to see and hear all I can of mission work, and having taken myself a personal part in almost every mode of this work, I feel inclined to give very briefly my own firm conviction of the advantage, in a mission point of view, of high class English mission schools. We may here in India preach the Gospel in our congregations, and teach our native Christians faithfully; we may on the Itineracy visit every heathen village, and tell thousands in the simplest language and most earnest manner the message of salvation and yet come short of the great command, 'Preach the Gospel to *every* creature.' The members of our Congregations are thus far mostly of the poor and lower classes. Our audiences on the Itineracy to a large degree are made up of what might be called the middle class, many of the

hearers not knowing how to read, and very ignorant and superstitious. There is still a large class not reached by mere street or village preaching. And this class you reach better in such a high school as the one we have in Dindigul.

In 1871 Chester's English School had quite outstripped the Government High School, having 7 teachers and 160 pupils. But Chester was not alone in pushing education for Hindus. In 1870 the mission report showed that all were moving in that direction. It said:

Of late years we have endeavored by education and other means to reach the higher classes. Almost all the adherents at first were from the lower strata of native society, but we have now four congregations gathered from respectable castes; and our schools include among their pupils not only Sudras, but a few Mahomedans and Brahmins as well.

In the same line with station day schools for boys there were established in 1867 station day schools for girls. In Dindigul these consisted of two schools; one on the compound containing mostly Christian girls, and the other in the town with 32 high caste Hindu girls. This second school was the kind that became permanent under the name Hindu Girls' Schools. In 1871 Mrs. Chandler started the first Hindu Girls' School in Madura.

Schools and Theories.

In 1868 a flourishing Anglo-Vernacular school was established in Madura under a committee of management, nearly all of whom were Indian Christians. It had 4 teachers, 3 Hindus with a Christian headmaster, and more than 100 pupils. It was supported by fees from the boys and donations from English friends collected by the Indian members of the managing committee. Palmer took charge of this school from Chandler in 1869. This was continued until it developed into the High School years after.

An industrial school was started by Webb in 1852, and in 1855 the mission committee reported 18 children connected with it, half of them being girls. With their lessons they worked, and earned Rs. 100, which was a third of the expense of the school. This school received its quietus at the time of the visit of the Deputation, by recommendation of the Mission.

On the whole the Mission was outgrowing its educational theories of 1852 ; it was also progressing in regard to another need unprovided for in those theories. That was the need of boarding schools, especially at that time for boys. In 1855 those of Sivaganga and Tirupuvanam had been closed after having been conducted 16 years ; in 1856 Dindigul, after 20 years ; and in 1857 the last one, Tirumangalam, aged 19 years. They had been looked upon too much as feeder schools for Pasumalai ; and as the scope of the Pasumalai institution was gradually restricted, its connection with the boarding schools lost its importance. But to close them for the sake of getting rid of that feature and overlook their very great importance as centres of the best possible Christian influence for the young, was duplicating the action whereby schools for Hindu children were closed to get rid of Hindu teachers. And as in that case the thing avoided was not wholly undesirable. In later years the boarding schools have filled an important place as feeders of Pasumalai. To secure this restoration too the Mission had to wait about a dozen years, for they could not act without the approval and co-operation of the Prudential Committee as represented by Secretary Anderson.

Revival of Boarding Schools.

The thing that broke the back of the opposition to boarding schools was the revelation in the Mission's correspondence with Anderson that their graduates considered the churches as being composed of members not intelligent enough for men of their education to assume the pastoral care of them, and therefore looked down on the pastoral offices in the gift of the Mission. Anderson therefore in a letter dated January 1st 1866 actually proposes that every missionary desiring to do so be allowed to have a small boarding school of boys, or girls, or both, in order to raise the intelligence of the villages, of the village congregations, of the village churches. His thought was that by teaching the children for a year or so and then sending them back to their villages they would

become, "better *village* hearers of the gospel, *village* church members, *village* deacons and elders, and Christian *villagers*." His plan was to have the Board guarantee the support of eight pupils with a native teacher. If the pupils could work at the same time and earn half their support, the Board's appropriation would suffice for sixteen pupils. If more were received than could be supported by the Board's appropriation, "the reliance for the additional ones must be *on private aid, privately solicited* in India or the United States." His official statement is worth quoting in view of later restrictions:

> There is no objection to individuals, societies, or Sabbath schools in America regarding themselves as supporting one or more pupils, or even an entire school at a given station; as this may prove a useful incentive among the churches at home. Whatever the irregularity of having these extra donations (for pupils not supported by the Board) pass through our treasury, and expended in the missions just as if they had been embraced in the ordinary appropriations, they had better go through that channel notwithstanding, and the irregularity be tolerated until, by its growth, it become no longer tolerable, should that ever be.

In this new light the importance of boarding schools was so magnified that it was suggested as possibly worth while to even suspend the Pasumalai Seminary for a while, "and push forward the station boarding schools," shaping the higher education so as to react directly and favourably upon the whole village-system. Behold the transformation!

1855—the extinction of all centralizing boarding schools;
1866—push forward the station boarding schools.

The Mission responded with alacrity to Anderson's letter of January 1866. It was read to the Mission May 16th and May 18th. Capron, Washburn, Chester and White received permission to start "Station Schools" at their several stations. The Mission had asked for only two, but Anderson's proposal to let every one that desired it have one opened the way for more. Another was opened in Mandapasalai on Miss Taylor's arrival in 1868, Tirupuvanam added one in 1869, and Tirumangalam one in 1870. Melur did not come into line until a dozen years afterward, but since then, excepting when stations were temporarily unoccupied, the boarding

schools have been kept up as the most helpful and fruitful of the many kinds of work in a station.

The need of a permanent school for training teachers would not dawn.

After Webb's six-months class in 1858 the Prudential Committee, having received the proposals of the C.V.E.S. for India, sent out in 1859 inquiries about the feasibility of some permanent class for the education of teachers, the fundamental principles of which should be,

1. That no heathen pupils be received, either from our own missions, or from any others ; and,

2. That the instruction be in the vernacular, and that the English language be not among the studies.

To this the Mission replied asking for a man with normal-school education to conduct a teacher's class in the Seminary ; and the Committee promised to comply with the request.

The Christian Vernacular Education Society.

That was not done, but in 1860 William Yorke of the Westminster Training College, London, came out under the Christian Vernacular Education Society to train teachers in South India. He started in Madura in 1862 with a Practising School, which he made a Training School the next year. In 1866 the institution was transferred to Dindigul. The Prudential Committee looked askance at leaving their work of training teachers to another society, and that a British one. In January 1866 Anderson, in replying to the request for two boarding schools, said :

> You cannot regret more than we do that the plan for educating teachers for village schools, which was approved by the Prudential Committee six or seven years ago, was not immediately carried into vigorous effect. It would have substantially met the want you propose to supply by the two Boys' boarding schools. You waited for the C.V.E. Society. There is no need of our coming into any antagonistic relations to that Society, but it should not hinder our progress in our own proper direction.

The attitude for the Mission itself was not so hesitating. In 18 64they authorised their members to send 16 students to the C.V.E.S. institution ; and when it was moved to

Dindigul in 1866 made the following statement of their position in regard to it :

1. That it is the expectation of our Mission to use the Training Institution, established in the Madura District by the Christian Vernacular Education Society, for the training of teachers, to be employed in our Mission as we have heretofore done.

2. Our Mission did formerly contemplate the establishing of such an Institution ; but when the C. V. E. Society entered upon their work in this District, we relinquished our plan, in order to co-operate with them, and we have thus far been satisfied with the result.

3. That the Mission grants permission to its members to send students to that Institution, providing for their support whilst there, and employing them after the completion of their course of training in the Institution.

The Mission continued to use this institution until it was closed in 1890. In the meantime it had established its own efficient training school at Pasumalai.

The work of the Seminary during this period, restricted as it was mostly to the vernacular, is thus described by Washburn :

Lads, twelve or thirteen years of age, were taken from the village schools into the Seminary for a full course of five years, and were discharged at seventeen or eighteen, as far fitted as the circumstances would allow for employment as teachers and preachers. But the time had now come when the Mission was more than supplied with this class of men ; at the same time it was discovered that this was fast becoming the only grade of men available, and that soon the pastorates, and more important posts in the mission, must be filled from them.

The general education carried on in the Seminary together with all the students, except the highest class, was transferred to boarding schools ; and a purely theological school was opened on the Seminary premises, to which many of the best men in the previous Seminary classes returned for two years' study in subjects fitting them for the Christian missionary. The new school of theology opened in June 1870, and has continued to work on in substantially the same lines up to the present time.

Resuscitation of English.

In the light of this statement the apprehensions of Anderson in 1865 and 1866, when English had been re-admitted into the Seminary in a small way, sound rather lugubrious. In 1865 he wrote :

Should you go into the English language, even but a little way, and with only a few persons, where would you be able to stop? It has been a seductive and dangerous influence to native young men everywhere, and I know not where, in our own missions, it has worked well on the whole. For my own part, as at present advised, I should look much sooner to your Preparandi class for Pastors, than to the other, and should feel disposed to leave the culture of the English language, wholly or almost so, to the Government schools.

And again in 1866 :

> You have restored the teaching of English to the Seminary, in order that you may draw more of your best young men into it, and retain them longer. We do not wonder at your desiring this ; but we ask you to weigh well the consequences ; the time necessary to complete the education of your helpers, rendering it longer and more expensive ; their greater cost as helpers after they have been educated ; the diminished number of graduates you will be able to retain for the mission service ; their greater ambition and self-consequence ; their increased aversion to the humbler walks of pastoral life ; and the sad prospect of your not being able to raise the native churches from their present ignorance and degradation. I confess to much apprehension as to the probable consequence of this step, if persisted in ; and I know that I do not stand alone in this. The probable evils increase as we look forward.

With all the drawbacks suffered by Pasumalai and the other schools they had a record not to be despised. Washburn could write of Pasumalai,

> Among the early students of the school was one who afterwards became secretary of the Collector of Madura, and another, secretary to the Court of Tanjore, positions among the highest natives could then attain outside the capital. The last mentioned of these, besides faithfully supporting Christianity in the district by his purse and example, on one occasion returned to the principal of the school a bag of silver equal to the whole money cost of his education Another became a country magistrate, and still another, the chief native compiler of Winslow's great Tamil Dictionary. And others were Christian lawyers, Doctors, Inspectors of Police, all putting their shoulders to the wheel to push forward the cause of Christianity in South India, and doing ten times more for it by their influence and their purse than they could have done had they not received such an education from us. Among our generally poor people the most bountiful and large-minded givers and supporters of our churches and schools are our educated men.

The Madura Girls' Boarding School.

The Madura Girls' Boarding School kept on its quiet and effective course during this period, except when it was caught up in the changes and experiments going on at Pasumalai, where it was found at the close of the period as the " Female Seminary." Rayappan Hubbell, its efficient head-master at the beginning of the period, suddenly died of cholera May 9th 1853. He had come to this school from Tirumangalam Boarding School in 1851. Another severe affliction from cholera occurred in 1866, a year of which it was said, "In no year have the missionaries been called upon to minister to the sick as much as this year." It fell heavily upon the school, many of the girls being attacked

and five dying either at the school or in their homes outside of Madura. The plague was stayed by closing the school for a month. Thousands of cholera patients were treated in Dindigul as well as Madura.

The majority of the Mission had asked for a second lady for the school in 1860 as a companion to Miss Ashley, and Anderson promised that one would be sent. In addition to the companionship for Miss Ashley he emphasized the importance of having the future wives of native pastors and teachers trained as far as possible "*by females.*" When some one suggested that the expense of sending out an additional lady would enable the mission to carry on a small Girls' school in addition to the Madura school, his reply was that it was better to have one well sustained school than to multiply them in that way.

On the whole this period was a time of change and experiment in the educational work of the mission. But underneath all such surface movements was the strong personal influence of the good men and women banded together in the Mission to produce Christian character and to nurture Christian life ; and the fruits of their labors were abundantly seen in the lives and labors of a fine group of Indian workers, who began as assistants to the missionaries and the Mission, and developed into pastors and teachers able to assume much responsibility themselves.

12 LYRICAL MUSIC.

Influence of the Tanjore Poet.

An event little noticed at the time, but one of far reaching importance was Webb's visit to Tanjore with eight young men in 1852. One of Schwart's converts at Tanjore in the eighteenth century was Vethanayagam Sastriar, a famous Tamil poet and singer. He composed volumes of lyrics and longer poems on the birth and death and excellency of Christ, and trained his family to sing them with him, so that large crowds would gather to listen. He was not a composer of tunes, but he adapted his lyrics to any tunes that he found

anywhere ; Tamil tunes, Telugu tunes, Hindustani tunes, Portuguese tunes, band tunes, even jig tunes were harnessed to his Christian lyrics. Some objections were raised to the use of native tunes, because they were said to be associated with temple and idolatrous worship. But they certainly caught the ear of the people, and those who falteringly tried to follow the foreigner in the use of European tunes would take a native tune and carry it through by themselves with enthusiasm. Again the common people were not skilled even in their own music, and that caused the objection to be raised, that they were not sung correctly. But in congregational use they were bound to be changed, because many native tunes are adapted to solo singing and yet under the modifications of singing in unison are sweet and effective. Training and practice under instruction were needed to make these lyrics effective in Christian worship ; and these are what Webb secured.

Introduction of Tamil Lyrics.

His eight companions became leaders in the singing of the village Christians, and several of them also composed valuable lyrics themselves. Chief among them was A. Savarimuttu, whose popular lyric has already been mentioned. Then in 1853 Webb brought out the first Tamil lyric book, the title page of which reads :

> Sacred Lyrics : or Religious Odes in Tamil Metres. Adapted for Public and Social Worship. Selected principally from the poetical compositions of Vadanaiagan, Tanjore.

These lyrics found an immediate welcome, not only in this mission, but in others as well ; and when the Mission's edition was exhausted the Christian Vernacular Education Society took it up and published two additions more in ten years. Then in 1870 Washburn enlarged it, adding to its usefulness. One of the sweetest of the additions was by Webb himself, a lyrical rendering of "Just as I am". Himself and his eight companions not only learned the best way of singing from the Tanjore poet, but also secured a considerable number of his best lyrics for publication.

And so the Gospel has been sung all through the Tamil country of South India and Ceylon through these sweet songs that originated in Tanjore and many others inspired by them.

13 BUILDING OPERATIONS.

Not many missionaries are architects, nor are they professional builders ; and yet much building has to be done by them. And more often than not they are too restricted as to funds available to be able to carry out their plans as they might wish to do. Considering these things the results, both in economy of expenditure and in adaptability of the buildings erected to their use, are exceedingly creditable to their common sense, and not at all discreditable from an architectural point of view. One reason for their success is that they have no professional pride about it and are willing to act in consultation with one another.

Building Committee.

In taking up this subject with the Deputation in 1855 the Mission recommended the appointment of a permanent Building Committee for the superintendence of all building operations. The Deputation promptly accepted the suggestion, and on behalf of the Prudential Committee appointed Tracy, Rendall and Noyes for three years. The following is their statement :

(1) The Building Committee will be expected to accompany the proposals sent home by the Mission, in the annual estimates for buildings and repairs, with their opinion.

(2) The appropriation made by the Prudential Committee for building will be expended under the direction of the Building Committee ; and they will see that a document, securing the property in the station buildings to the American Board of Commissioners for Foreign Missions (writing out the name in full) if of any value, is promptly sent home to the Treasurer of the Board. They will see also that all real estate is thus secured ; and copies of all deeds or grants of land should be lodged at the Missionary House. All appropriations are made with this understanding.

(3) Appropriations for dwelling houses, churches, school houses, and helpers' houses will always be made with the understanding, unless otherwise declared, that there will be no material deviation from the plan or description contained in your report on buildings ; and that there will be no deviation whatever without the consent in writing of the Building

Committee; and the Building Committee is earnestly requested to be particular on this score, as the Prudential Committee will have great difficulty in making extra appropriations for expenditures.

(4) All building accounts and accounts for repairs should have the approval of the building committee before being allowed by the Mission. Where considerable repairs are needed at a station, they should be made under the supervision of the Building Committee.

(5) All sales of buildings and real estate should be effected by the Building Committee; and the proceeds of the sale should at once be placed by the treasurer of the mission to the credit of the treasurer of the Board, and due information of the same be sent to that officer.

The Mission has had its Building Committee ever since. In 1858 it appointed its own committee for three years, and continued that practice until 1870, when it voted to elect its committee annually.

New Bungalows.

The visit of the Deputation stimulated the building of new bungalows. Chandler in Battalagundu and Muzzy in Melur were authorised to begin at once, and in 1857 White was authorised to build in Palni and Capron in Manamadura. One common plan was adopted for all four, in which the main building consisted of a rectangle 56 feet by 36½, divided into six rooms in two rows of three rooms each, with verandas around the whole.

The Deputation left the district March 23rd and Chandler began his work April 11th. Muzzy started operations October 30th 1855, but had to leave the country in 1856, so Melur bungalow was not finished by him, but by Burnell about two years afterward. Webb and Chandler were appionted a committee to select a site for the Palni bungalow and October 9th 1857 they went there and found a suitable site of 16⅔ acres, for which they paid Rs. 40. At the same time they staked out the foundations and indicated the site of the well. White did not get into his new bungalow until 1863, and Capron did not occupy his until 1864.

Personal Experiences.

The delays and difficulties incident to such work are well illustrated in the process of building Battalagundu bungalow

and overseeing the work from Dindigul, twenty-one miles away, as described in Chandler's diary :

1855.

April 11 ... Have been looking for a building spot.

,, 26 ... The Building Committee , . . arrived at 6 this A. M. We have walked and looked and talked, but cannot decide upon the spot now as some men will not sell.

May 11 ... Bro. Noyes came the latter part of the night. So we have selected a building spot on the Madura Road.

,, 12 ... Bro. Noyes left last evening. Rasanayagam and Manuel with Abraham have spent the whole day in trying to get the price of the land settled and writings drawn.

June 9 ... I have laid out the foundation of our house.

,, 23 ... Left (Dindigul 21 miles away) at 3½ . . . . here at 10½. (Spent) the day in attending to business, bungalow, etc.

July 5 ... Masons here and have laid out foundations.

,, 16 ... Came , . . this morning. Find the work moving on.

,, 31 ... Bro. Noyes came early this morning. Engaged all of the timber and paid Rs. 140 advance. Attended to all the work.

August 13 ... A very busy and fatiguing day. Went twice to the place for making brick, thrice to the bungalow, and rode off four miles to buy some brick.

,, 30 ... Foundation stone laid. The masons begin as if they know how.

September 21 ... Reached here at 7. I hear that the masons have been idle for want of materials several days.

,, 22 ... No work going on for want of brick.

,, 25 ... After seeing the stonecutters blast rocks in the well till about noon came (to Sittur).

October 20 ... Been putting out trees. Mason has not come as he agreed.

1856.

January 30 ... Work not going on at all. Much delay.

February 16 Rode out to the brick kiln.

March 31 ... Went very early to Iyempolium, engaged 56 timbers, then came here and spent the day. Settled accounts.

April 24 ... Went to see brick early this morning, then spent much time in overseeing work on the bungalow.

,, 25 ... Find brickmakers trying to cheat.

,, 26 ... Convicted Mootooswamy and Pulneykumaru of making brick of too small a size. Had to scold.

June 6 ... Went to see brick and tiles this morning. Work going on.

1856.

July 17 ... Preparing to raise beams, &c. A busy day.

August 18 ... Came (with the family on their way from the mountains) in two box bandies; broke one spring of my bandy, but all safe.

,, 19 ... Mrs. C, and children went with me to the bungalow in the morning. Got my bandy mended, and hearing that no beams could be found (went on to Madura).

,, 29 ... Work all stopped on account of rain.

,, 30 ... Attended to the work in the compound. Purchased two trees of Tahsildar, and had places dug for others.

September 2 ... Work at bungalow going on rapidly.

,, 3 ... Covering stables to-day. Let Narrainswamy have a contract for brick and chunam (mortar), laths and mats.

,, 25 ... Went early this morning to see the work. House nearly covered; been busy attending to work in garden. Attended to matters . . . till dinner, Saw roof all on the bungalow.

October 1 ... 10 mango trees from Mr. Fondclair came to-day, all in nice order.

,, 6 ... Went to Iyempolium, bought timber.

November 12 ... Went to see all of the work; tried to get things started.

,, 13 ... Spent all the middle of the day directing about the work. Had a hot walk.

Visited the work and drew a plan for a compound gate.

,, 17 ... Attended to business till noon. Measured the wall and settled Davisagaim's account.

December 1 ... Find but little done.

,, 6 ... Spent the morning . . . scolding carpenters and bargaining for gates.

,, 9 ... Finished counting brick, &c. A busy day.

,, 29 ... Looked about the bungalow; . . . went to see about tiles.

1857

January 13 ... (Spent) the morning in attending to brick and tile makers.

,, 26 ... Early this morning went to see what tiles were done also to bungalow.

,, 27 ... Spent some time separating good from poor tiles.

,, 28 ... Work at tiles again morning and evening. Work stopped; a carpenter died.

,, 29 ... Early this morning Mootooswamy appeared. I scolded very hard for his delay 22 days. He got very angry. Sorted tiles, &c.

,, 31 ... Mr. Cockerell (the Judge) called and went all about with me this morning. Saw the roads, &c., &c. Thinks of giving some money for repairs to me.

1857.	
February 28	... Bro. N. and I came on in the night. I slept but little, bandy too short, boards too hard, roads too rough.
March 2	... Spent some time counting brick.
,, 3	... Was out sorting and counting tiles till 10, and again this evening.
,, 4	... Morning and evening at the tiles again. So many half burnt. Doors bad. Work getting on very slow. I am almost discouraged.
,, 5	... Tiles finished; got very tired this morning. About decided to prosecute Parathi carpenter. Commenced repairing road.
,, 11	... Reached this place at 11. . . . Much fatigued today, and discouraged at the delay in my work.
,, 12	... Lazarus arrived this morning bringing gates, doors and carpenter to finish the work.
,, 13	... The work going on. Doors will soon be done.
,, 14	... Sent a cooly early this morning to Madura for hinges, &c.
April 15	... We (the family on their way from the mountains) came on last evening reaching here about midnight. The Littles came in from Madura at daylight; and are all in two rooms of the new bungalow.
,, 23	... A very few men at work on compound wall; none in the house. Scolded considerable.
,, 26	... Tried to drive on the masons and carpenters with the work. Making doors all right.
,, 29	... Attended to carpenters' work. Stupid men.
May 2	... A very heavy rain washed my new road.
,, 4	... The ground being wet, got as many coolies as possible and made the road, bridges, &c. out to the Dindigul road.
,, 6	... Masons worked but half a day. All gone to a feast. Sent horsekeeper to Periacoolum for more masons. The work is lagging for want of men. Materials ready.
,, 7	... The horesekeeper returned, but got me help.
,, 14	... Attended to masons, carpenters, &c., till dinner. Saw the steps begun. All things look toward completion.
June 23	... Work going on slowly.
,, 30	... Bazaar day; but little work done.
July 1	... Set about bungalow accounts. Spent considerable time with workmen.
,, 2	... Painters seem with their usual adroitness trying to cheat me. I am nearly out of patience.
,, 4	... Tried to finish off the work and get ready to bring my family. Very trying these lazy men.
,, 6	... Tried to set things in order with masons, carpenters and painters.
,, 16	... Reached *home* (from Madura, Mrs. C. and babe in palankeen, the rest in a common bandy and a box bandy).

For each new bungalow the Deputation estimate was Rs. 3,450, not including enclosure, etc., except as care and forethought might make even that possible. The first work to test this estimate, Battalagundu bungalow, cost Rs. 4,204 besides Rs. 108½ for wall, well, etc. The next was Melur, and that cost the Mission Rs. 4,251, and Rs. 400 more for wall, well, etc. But the Deputation had made ample provision in the sale of the glacis land in Madura and of the bungalows in Dindigul West, Sivaganga, and Madura Fort. These brought respectively Rs. 1,162, Rs. 600, Rs. 3,300, and Rs. 5,700, in all Rs. 10,762. Happy the men that could run over the estimate for a bungalow by a thousand rupees and still be a thousand within the appropriation! Happy also the times when bungalows could be built and provided with walls, wells and outhouses for less than Rs. 5,000!

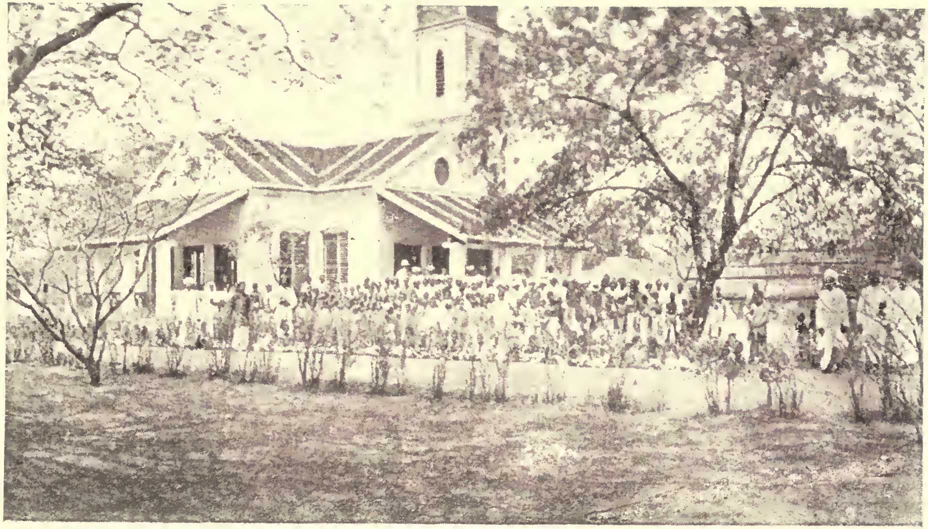
List of Mission Churches.

The military character of the East India Company's Government, especially in the engineering department, is shown by various transactions of those early years. Dindigul West Bungalow could not be sold without the permission of the military authorities in Trichinopoly, and it was given in the following letter to the secretary of the Mission:

> Sir, . . . I have the honor under instructions from Army Head Quarters and by order of the Major-General Commanding the Division to say that there appears to be no objection to the sale of the House therein mentioned on the understanding that it shall be available for rent to the officer stationed at Dindigul.

This was written from Camp Pavanassi and signed by the Deputy Assistant Quartermaster-General, S. D., in 1856. Four years before that the Military Board in the Engineer Department of Fort Saint George had made the following application to the mission secretary:

> I have the honor by desire of the Military Board, to solicit your further aid and assistance to enable them to complete and perfect a Statement of Churches, in the Madras Presidency, which they are preparing, by favoring them with every information which you may be able and willing to afford, relative to the Churches or places of worship at the different out-stations that are under your control.



THE TIRUMANGALAM CHURCH

MISSION CHAPEL AT KODI KANAL.

We are indebted to this application for a complete list of the mission churches that had been built up to that time, *viz.* 1852. This was the table returned by Rendall :

Name of Church.	When built.	Dimensions. Leng. Breadth Height.	Sitting.
Dindigul ...	1841	57 × 30 × 13	350
Sivaganga ...	1842	61 × 22 × 16	260
Madura East Station ...	1843	90 × 40 × 21	700 (Tower 63)
Tirupuvanam ...	1843	61 × 22 × 16	260 (Tower 63)
Pasumalai ...	1847	60 × 30 × 17	250
Madura Fort Station ...	1849	72 × 24½ × 15	380
Tirumangalam ...	1852	36 × 18 × 13	200 (Tower 63)

These were not all, for there were smaller churches in Palni and elsewhere, but these were the only ones of any size up to that time. In 1856 a substantial church was dedicated in Periakulam. In 1864 the Ammapatti congregation of Battalagundu station dedicated a new church of brick and mortar capable of accommodating 130 persons, toward which they had themselves contributed Rs. 200. Battalagundu church was dedicated in 1867, and Silkuvarpatti church was under construction in 1869. It was no easier to build churches than bungalows. Washburn wrote of the work in Silkuvarpatti :

> The Church building . . . has been at a standstill for want of necessary timber. That difficulty is now overcome, and there is no hindrance to its being finished at once but the natural inertia of all things about us.

Kodaikanal.

The Church under the Hill.

The details of the building of Kodaikanal church, as collated by J. E. Tracy, illustrate some of the opportunities of co-operation. At first the number of visitors to the sanitarium was so small that services were held in private houses, in the morning in Tamil for the servants, and in the afternoon in English, for the families of missionaries and English visitors.

With the increase of visitors, early in 1853, four of the missionaries in conversation agreed that some one should consult the English gentlemen with reference to building a

church. The result was that on the 16th July twelve gentlemen met at the house of Collector Parker at Kodaikanal and resolved to take up a subscription for building a church, at the same time appointing a committee to prepare plans and estimates. Those present were McMillan, Noyes, Webb, Shelton, Parker, Clarke, Baynes, Baynes Jr. (son of the judge), Colebrook (civil surgeon), Cockerell (assistant collector), Woodgate and Beauchamp. Work was commenced forthwith under the supervision of young Baynes, a plan for the building was secured from Captain Horsley, the civil engineer, and the committee were directed to select a site in the neighborhood of the Lower Houses, which Government was asked to grant for the purpose.

The Mission at its next meeting, which was in October, donated Rs. 200 for the work, and appointed Herrick and Rendall trustees on its behalf. Between March and August 1854 the foundations were laid, the walls carried up three or four feet, and some of the carpenter's work done. Then came a setback owing to long discussions as to the holding of the property in common and the best way of administering it. In February 1855 the Deputation visited the mountains, and in their presence the English residents offered to return the Mission's share if the Mission could not comply with certain conditions; but the offer was declined. On the 15th March in Madura Parker wrote to Rendall offering the church to the Mission. The next day was the time when the question of the sanitarium was before the meeting with the Deputation and Rendall, on behalf of the Mission, wrote to Parker in that connection:

There are difficulties in the way of our holding the church, as we have no permission to do so from our Board, nor would they grant permission for their mission to hold any property *whatever* for any other than strictly *missionary purposes*. The holding it by an independent Board of Trustees, chosen from the English and American residents, as contemplated at first, would not have embarrassed us; but we now see that that also is open to objection.

We would therefore much prefer to have the church owned by others, and now offer to make over to the English residents in Madura and Dindigul all our claims to the building, with the understanding that they have the sole control of it, both as to property and right of use.

The missionaries were not unanimous in endorsing this offer. Chandler's note on it was, "I wish we could hit upon a more excellent way." Nor did it meet with acceptance with the English residents.

While this question was pending, in May 1855, Mrs. Phillips, wife of the sub-judge, procured a part of the fund and recommenced the work with Noyes's help. Noyes then wrote to Parker offering to take up the work if Rs. 200 or 300 could be raised, and suggesting one of three courses in regard to the building:

1. To allow the missionaries to meet in it for religious services as a favour, not as a right, until they should get a church of their own; they being willing to give up all right and title to any share in the property.

2. The English residents to give up their share to the missionaries, the latter to allow them to hold any religious services therein that they may desire from time to time.

3. The materials to be sold to the highest bidder, and the proceeds divided between the two parties.

Parker cordially accepted the second suggestion, and immediately circulated the subscription list among his friends, at the same time paying his own subscription to Rendall.

The work proceeded again, and between July and November the walls were raised, the door frames set, and the roof completed. Though there was no furniture in it the church was so far completed in 1856 that Tamil services could be held in it, the people being seated on the floor. In 1857 a contract was made with a carpenter in Madura for seats, and in October of that year it was finished and occupied, having cost Rs. 1,369-15-7. With the completion of the building the Prudential committee consented to receive the whole property, to be held by the Mission as the other sanitarium property. From that time on for many years Church of England clergymen alternated with the American missionaries in conducting services, each party according to their own form.

At the close of 1858 a bell was procured from America and placed temporarily in the porch. The next April Lord had

this placed on a belfry constructed for it. But in two weeks heavy rain fell and the front of the church all fell in, carrying with it a part of the roof and side walls, and burying the bell in the ruins. So a new subscription list had to be sent around and much of the work done over again.

In September 1859 the Mission accepted a proposal from Noyes that 12 feet be added to the length, taking what had been the porch into the main building, and he was allowed to carry out the enlargement. By April 1860 it was all ready for use again at an expense of Rs. 771-3-11. Once more it had to be enlarged, *viz.* in 1865-6, when Noyes enlarged the front porch, adding a small room to it and surmounting it with a spire, at an expense of Rs. 1,116-3-11. A Swedish ship carpenter, who had wandered down into the district and worked for the missionaries in several of the stations, was of the greatest help in building the spire. The bell and furniture cost Rs. 311-3-2, making the whole expense in its final form Rs. 3,568-10-7. The list of donors contains the names of all the Madura and Jaffna missionaries, and many names besides those already mentioned familiar to the Indian Civil and Military services, such as Sullivan, Norman, Longley, Pauncefote, Richards, Fletcher, Hathaway, Vans Agnew, Porteous, Cotton, Hooker, Levinge, Moberly, Stephenson.

Buildings and Property.

In 1865 the Mission added to its property at Kodaikanal the Bombay Shola at an expense of Rs. 154, chiefly for the sake of the forest trees thereon. This received its name from Major Partridge of the Bombay Army, whose efforts on the mountains are thus described by the Madura Gazetteer:

> About 1852 (he) came up and pitched tents at the bottom of the lake basin. Tempestuous weather soon drove him to erect some better shelter and he put up a rough bungalow on the spot now called in consequence 'Bombay Shola.' He had one of the earliest gardens in the station and is credited with being the first to introduce blue-gums into it. Of two huge gums which formerly stood near his house, one still survives and is the biggest in the place. He at one time proposed to import artisans for the benefit of the community, and the records show that there was at least one 'shop' near his residence.

A further addition came through the transfer of the Jaffna house to the Mission in 1869. It was accepted with the understanding that the members of the Jaffna mission should always be welcome to accommodation.

In the meantime, *viz.* in 1863, the stream wandering through the bottom of the great basin, around which the settlement of Kodaikanal had been built, had been dammed up at Levinge's suggestion and largely at his expense; and thus was formed a beautiful star-fish shaped lake, about half a mile across and three miles around. Some of the mission land was swamped by it, but compensation was rendered.

Rayapuram Bungalow.

Through the closing of the Madras mission against the protests of Rendall, Tracy, Washburn and others, as far as the Press was concerned, the bungalow at Rayapuram, which had been occupied by Hunt was placed in the care of the Mission. The details of the various transactions involved were recorded by Hunt. Dr. and Mrs. Winslow left for America in August 1864, whereupon their girls' school was discontinued. In March 1865 for Rs. 10,000 their work was transferred to the Church Missionary Society.

This included the mission premises, chapel, English school house and land, four day schools, and 60 church members all in Chintadripettah.

At the beginning of 1866 two schools in Rayapuram, a school house presented by Major Brett of the Madras Artillery, a sum of Rs. 169 contributed by Government, and a few church members living in that part of Madras were transferred to the care of Hall of the London Missionary Society. It was from the L.M.S. that this work had been received in 1836. April 20th 1866 the site and building of the chapel at Rayapuram, the school house with bell, etc., were transferred for the sum of Rs. 4,500 to Paterson of the Edinburgh Medical Missionary Society.

By request of the Mission the mission house at Rayapuram with furniture worth Rs. 624 was transferred to the Mission for the equal use of that and the Ceylon mission, the deed being made out in the name of Rendall, Capron and Chester on behalf of the American Board. In June 7th 1866 the printing office and foundry and a part of the bindery were transferred for Rs. 40,000 to the Society for Promoting Christian Knowledge.

The secretary of the Arcot mission early in 1866 asked that that mission be allowed to share in the use of the Rayapuram house, promising to put into it what furniture might be required and also to keep a gardener in charge of the premises. The proposal was agreed to, and the joint use of the house was continued to the end of the time covered by this history.

In Madura two substantial additions were made to mission property. One was the enlargement of the West House, which was occupied by the mission physician. Lord raised the whole floor up from the ground and joined it with the study, built by Shelton, bringing the whole under one roof.

The other addition was the purchase of a bandy pettai, or caravanserai, at the West Gate near the projected site of the railway station. It was intended to furnish accommodation to Christians stopping for a short time in the city as they came and went. Whether it was not cared for properly, or, being in a lonely place, was not secure from thieves, for some reason or other it never was a success, and some years afterwards was utilised for the High School. It cost Rs. 2,700, and was purchased from one Burby.

At the same time Chester erected in Dindigul a sattram, or lodging house, for mission workers and others for temporary accommodation, and this, though less pretentious than the Madura pettai, was quite a success for many years.

14 LITERATURE.

While neither the production, nor distribution, of literature was especially prominent during this period, they were not neglected, and one or two outstanding literary efforts are noticeable. It is also noticeable that these were personal rather than mission efforts.

Tamil Lyric Book.

Webb's work on Tamil lyrics has been described under "Music." Chandler helped him by selecting the chants published with his book of hymns and lyrics, and Washburn and Chandler reviewed for him the hymns he had selected and written. The second edition was published in 1859 by the Christian Vernacular Education Society and was enlarged with new and in some cases original compositions. For these they evidently paid at the rate of 8 annas per lyric ; for Webb in 1858 asked the treasurer of the Mission to debit to that society and pay as follows : Samuel of Anupanadi Rs. 2, Isaac of Melur Re 1, Solomon or his brother Williams Rs. 2, Rajendram of Mandapasalai Rs. 3, and Mathuranayagam of Madura Rs. 2-8, in all Rs. 10-8. A third edition was published in 1863; in 1870 Washburn revised and further enlarged the old book, getting out what was practically a new book.

Tamil Quarterly Repository.

Another outstanding effort was the establishment by vote of the Mission of the Tamil Quarterly Repository with Webb as its editor. The reasons for this move were : the increasing number of protestant Christians ; the large number of catechists and teachers, whose education, for want of suitable books, had been largely given orally ; and the fact that but few of those who had attained good proficiency in English were able to purchase the necessary books in that language. The objects sought in the new periodical were : to assist catechists and other intelligent Christians to a skilful use of the stores of knowledge they had accumulated ; to indicate precisely and accurately the fallacies of Romanism and other

great systems of religious error ; and to furnish attractive reading to private Christians, including women and children.

It had more than 400 subscribers at the start; and in 1856 had 150 in the Mission and 200 outside. It continued during the four years 1854-7, and fulfilled its purpose. Valuable articles, original and translated, appeared on church history, natural philosophy, etc. Mission statistics and intelligence, lyrics, and easy reading for children, gave its pages permanent value. But it was essentially Webb's personal work, and when he took furlough in 1858 the Repository ceased its existence

Winslow's Tamil Dictionary.

It was during this period that Winslow finished and brought out his great Tamil and English Dictionary in Madras. It had been commenced in 1833 by Knight, a C.M.S missionary in Jaffna. He was assisted by Percival, another English missionary, and their work consisted chiefly in collecting materials.

In 1834 Rottler, a missionary of the Society for the Propagation of the Gospel brought out his Dictionary of the Tamil and English Languages, and in 1838 Knight had to give up his work.

The materials were then passed over to the American Ceylon mission and in 1842 taken to Madras. There Winslow in 1843 took charge of them. With full missionary work on his hands, including the revision of the Tamil Scriptures, he could make but slow progress. But slowly it was worked out. The printing began in 1852. The American Board bore all the expenses up to 1858, and then had to stop its aid. Nothing daunted, however, Winslow assumed the main financial responsibility and with the help of Abraham Alleine pushed it to completion in 1862. The printing was done in excellent style by Hunt. Of his work Washburn afterward wrote :

I happened to be staying one time with Hunt when it was going through the press, and he told me that he took a hand himself in editing it, and struck out what he thought not proper to print. I thought that was

pretty good seeing he did not know a sentence of the Tamil language, and just about the same of the customs of the people. He thought Winslow was too dependent on his right hand man Alleine.

All the same for half a century Winslow has had no rival. It is only recently that a movement has been started for the preparation of a new one to supersede it.

Periodicals.

In 1870 Washburn started a little vernacular monthly called *True News*, and that continued until the end of this history, when it was merged in the *United Church Herald* of the South India United Church. Although published at the low rate of half a rupee a year, it paid its own way in printing and paper for a number of years. At the time it was the only distinctively Christian Tamil newspaper published; and about one third of its issue went into non-Christian families. For the printing of it a wooden press was temporarily set up in Pasumalai in October 1871.

Revision of the Tamil Bible.

An important movement participated in by the Mission was the revision of the Tamil Bible. When the Mission was founded a translation by Fabricius had been in use for about forty years, and another by Rhenius was just completed. It had been a bulky volume in large type in five parts, but in 1842 the complete book was for the first time printed in one quarto volume. Each version had its own excellences, but neither was accepted by more than a section of the Indian Christian community.

Percival of Jaffna produced a third version called the "Tentative Version" that was completed by or before the beginning of 1851. In April of that year the Mission appointed Webb a committee on the new version, to receive the remarks of the others regarding it and to forward a digest of their opinions to the central committee in Madras. The following September the Mission, Mills of Jaffna being present in their meeting, appointed Herrick and Rendall with Webb a committee of revision. The Tentative Version

had too many idioms peculiar to Jaffna to be acceptable to the continent, and the Jaffna mission made an effort to secure a corrected edition. In 1857 they proposed to Madura to unite with them in revising it.

But in the meantime another movement had started in Madras under the auspices of the Auxiliary Bible Society to revise all the versions and form a "Union Version." Madura preferred to join this movement, and declined the invitation of the Jaffna mission. And when in 1856 a convention was held in Madras to adopt measures for the new revision, Madura united with the other American Tamil missions in appointing Henry Scudder as their representative.

When the missions were asked to appoint delegates to do the work Webb was again appointed. These delegates met in March 1857 and recommended that the work should be entrusted to a paid reviser, who should have the co-operation and assistance of the delegates. By April 1858 H. Bower had been secured as principal reviser, and the first meeting took place that month. Webb had been invalided home, so Tracy was appointed in his place. The other delegates were Sargent of the C.M.S., Caldwell and Kohlhoff of the S.P.G., and Lewis of the L.M.S. The Lutheran and Jaffna missionaries were invited to send delegates but did not comply. But in 1869 Spaulding and Kilner of Jaffna did go all through the work with Caldwell and Bower and then accept it on behalf of their brethren in Ceylon.

From 1858 the revision of the New Testament was actively pushed, and in May 1863 the Mission invited the committee to meet at Kodaikanal for its final revision, offering them from the 10th June "the East side of double house, the Rock Cottage, and the West lower house." The next May they passed the following :

Resolved that we rejoice in the completion of the revision of the Tamil New Testament, and that we earnestly desire that the Bible Society proceed to make a similar arrangement for the revision of the Old Testament.

The Old Testament was finished in 1868. The new version succeeded beyond the most sanguine anticipations of the Bible Society, and has ever since been the standard version.

An interesting publication in 1870 was a little tract, Our Father's House, prepared by Mrs. Capron for children, and printed by the contributions of the children of the Mission.

Distribution of literature was sometimes effected through the Hindus themselves. In 1869 Washburn on the itineracy had pitched his tent in a remote village, when he found to his surprise the boys of the village school learning a Bible lesson out of copies of a Scripture portion. The Hindu schoolmaster had gone to a market where Christians were selling them, and had bought enough to supply one of his classes, and had set his boys to study them.

15 SOCIETIES.

Native Evangelical Society.

In 1851 each of the nine stations and Pasumalai had its own separate benevolent society; but it was in 1853 that the first general society was established for the whole Mission, and that was the Native Evangelical Society. Barnes first suggested it, having received the idea from the Hawaian and Jaffna Evangelical Societies. It was formed in October of that year for the purpose of preaching to Hindus, and from the start received the cordial support of the Native Christians. Noyes reported that the Christians of Tirumangalam station were very much interested in the new society, and had contributed to it monthly as much as they had been in the habit of contributing to the old society, besides increasing their donations to that and giving liberally to the Bible Society.

In 1854 the society commenced active operations, employing a catechist and a teacher, and taking over a small congregation of the Tirumangalam station, and another in Arupukottai. In 1858 evangelists were appointed to preach in the various stations and the society undertook to help needy churches in the support of their pastors. This

department of its work outgrew the other for a time. In 1856 the income was Rs. 240, in 1860 Rs. 321, and in 1864 Rs. 625-8-3. An analysis of this last sum shows that Europeans contributed Rs. 111-13-0, Hindus Rs. 205-10-0, mission workers, Rs. 152-5-2, other Christians Rs. 83-3-11, and the aided congregations, Rs. 72-8-2.

This was a small proportion for the Indians, but their interest was growing, and two years after Kambam and Periakulam Christians increased their gifts fourfold.

Mission Appreciation.

In January 1867 the Mission showed its great appreciation of the society by the following resolutions drawn up by Rendall :

1. Voted that we continue to take a deep interest in the work and welfare of the Native Evangelical Society, and earnestly desire our churches and pastors to co-operate with that society in its special work.

2. To secure co-operation we again recommend our churches having native pastors to that society for aid in the support of their pastors ; and for the future we decline to aid the churches in the support of their pastors until they have obtained all the aid they can from this society.

3. That we refer this subject to the committee on Native pastors, with the request that they confer with the officers of the Native Evangelical Society respecting their work, and that they be further instructed to do what they can to carry out the provisions in the second resolution. They are also requested to report on this subject from time to time as the circumstances may require.

4. The Secretary is requested to send a copy of these resolutions to the Secretary of the Native Evangelical Society, and assure him of the interest taken by our Mission in their work, and of our continued desire to co-operate with them in carrying it on. We also recommend to the officers of the society great care in their official intercourse with the pastors to allay irritation and unpleasantness in their minds in connection with that society.

The society's income the last year of this period was Rs. 1,411, of which Rs. 990 was spent in aid of 5 churches, *viz.*, Dindigul, Kilamattur, Mandapasalai, East Karisakulam and Periakulam.

Madura Native Improvement Society.

In 1855 the Madura Native Improvement Society was formed. Its operations were thus described in a letter

addressed to the Mission January 22nd 1861 by A. G. Rowland, the secretary, and J. Colton, the librarian:

> The Society was formed.........with a view to promoting knowledge in the Helpers and common Christians of the Mission, by periodical Essays and Lectures on useful subjects and by means of a circulating Library. Circumstances which are beyond our control have hitherto prevented our doing much by way of Essays and Lectures, but we are glad to say that we have happily succeeded in commencing a Library, having received a noble grant of some 135 Religious works from the American Tract Society.
>
> We have of course been unable hitherto to raise much funds, because the majority of the Helpers who read Tamil only, have no inducement to pay the yearly subscription of four annas which is to be levied on every member of the Society.

In January 1864 the mission depository was authorised to present to the society a copy of each Tamil book in the depository not in their possession.

This organisation was not permanent, but it was at least an effort, and it bore fruit in later years in various lyceums and other societies. Similarly Battalagundu workers organised in that station in 1868 the " Native Preaching Society ". These were personal efforts of individuals ahead of their time, which were a part of the preparation for the time when such societies would be demanded by large enough numbers to make them permanent.

Widows' Aid Society.

The Widows' Aid Society indeed became permanent, but its inception was largely due to Capron, supported by the Mission and a few Indians, especially Loomis, Barnes and Colton. It was not the first time the need of such a society had been considered by the Mission, for in April 1849 it was voted:

> That Bro. Tracy and Herrick be a committee to report on the formation of a society for the relief of our catechists' widows.

But it was the action taken September 16, 1863, when the Mission appointed Washburn and Capron to present a plan at the next meeting for a Widows' and Orphans' Fund for the benefit of the Mission's helpers, that made the movement permanent. The report was received January 29, 1864, and was recommitted with Noyes added to the committee. May

13, 1864 this committee presented a full constitution and rules based on those of the Tinnevelly Widows' Fund already in operation, and it was voted that one helper be sent from each station to meet in Madura with the chairman of the mission committee and with others to be appointed in September. The representatives of stations did not wait until September, but held their meeting in July, and appointed a committee of their own to act with reference to the constitution and rules and report them to the September meeting. The need of such a society was not apparent to a considerable number. And when they asked how they were to reap any benefit from it and were told that the only way to get its benefit was to die, they still were not clear about it. It was this attitude that was anticipated by the mission committee when it declared that it seemed "necessary for the safe launching of the scheme in a business point of view to adopt the policy of requiring the regularly accepted helpers of the Mission to become members of the proposed society." This policy was adopted by the Mission, both with regard to the employment of men and to the raising of salaries.

Barnes headed the list of 36 names that effected the organisation. At first it provided only for widows, but soon after orphans were included. This aroused the fears of the business committee and in 1868 they resolved if possible to collect a sum of Rs. 12,000 to make it financially stable. They succeeded in raising only Rs. 200. The following is the list of subscribers :

H. E. Sir John Lawrence, G.C.S.I., G.C.B., Viceroy and Governor-General	Rs. 100
H. E. Lord Napier of Merchistoun, Governor of Madras Presidency	,, 25
Right Rev. Frederick Gell, D.D., Lord Bishop of Madras	,, 50
Dr. S. Jesudasan	,, 15
Arumugam Pillai, Police Inspector	,, 10

It was probably a mistake to add that liability, for forty-two years afterward an actuary declared that its rates were not sufficient.

It was difficult for the agents with their low rate of pay to meet the initial expenses of membership in the society, so in 1865, the Mission offered to pay three quarters of the initiation fee for a pension of one rupee for those who joined within that year and paid their quarter. Then in 1866 came a terrible famine that affected large parts of India, including the southern districts, causing multitudes of beasts to die of thirst and men of hunger. So the Mission extended its aid to all helpers until October of that year. In 1867 the Mission had left in its hands a sum of Rs. 1,254 from a "Crisis Fund" contributed in England for aid in this famine. That sum was now devoted to the aid of mission agents in joining the society, according to the following scale :

1. For those who should subscribe for Re. 1 pension, one-half of the entrance fee ;

2. For those who should subscribe for Rs. 2 pension, three quarters of the entrance fee for Re. 1 ;

3. For those who should subscribe for Rs. 3 pension, or more, the whole of the entrance fee for Re. 1.

The treasurer of the Mission was required to take charge of the matter and keep an account with the society, but in December it was transferred to the society to be used for the purpose specified.

The first investment was a deposit in the Madura Savings Bank of Rs. 400. With the exception of a loan of Rs. 44 to Vetham in 1869, from 1867 the accumulated funds were all sent to the treasurer of the American Board to be invested in U. S. Funds. No draft on its funds for pensions occurred within this period. In September 1871 they amounted to Rs. 6,478, mostly in U. S. bonds. The income for that year was Rs. 926, and the interest on bonds Rs. 198. There were 154 members; 7 being pastors, 126 catechists and school masters, 5 otherwise employed by the Mission, and 16 not in mission employ.

16 GROWTH AND PROGRESS.

The growth of the Christian community and progress of mission work during this period were indicated by many

facts and incidents. The first year, 1852, was one of great, interest. 72 persons were added by profession to the nine churches during the year, making the total of church members 335. The numbers connected with the Mission, including children, were 3,746. No one had been excommunicated during the year, and but few disciplined for disorderly conduct, while many were seeking admission to the privileges of the church, both from among the children of the boarding schools and the adults of the congregations. The children of the congregations alone numbered 1,588, nearly double the number of the previous year.

In Mandapasalai especially the results of Taylor's three years' residence was markedly shown in increased numbers and in progress in singing and the study of the Bible. His method in each congregation was to have the catechist read a selected portion, causing the people to understand it as he proceeded, and then call upon them to rehearse the substance of it in their own language.

New Families by Marriage.

Marriages had been taking place among those who had come into the Mission from outside families, but in 1538 28 occurred among the Christian families that had been connected with the Mission for years, 20 in Periakulam station and 8 in East Dindigul. The 28 new families thus formed were regarded as the second generation. 19 years was rather a short time for a generation, but when it began with grown-ups it was not so short after all. At any rate the Mission was justified in recording its satisfaction, as it did in the following words:

> Twenty-eight new families have thus been formed, not out of new and untried materials, but from families who have for several years been connected with us.
>
> Such are bound to their profession by ties of no ordinary strength. Their religion is that of their fathers, and it was under its sanctions their marriages were celebrated. There is little fear of such wavering if properly superintended.

Accessions from Different Castes.

Accessions from different castes opened new doors from time to time. Webb's congregation in Dindigul East were almost entirely from the very clannish caste of Vannias, to whom the Mission's stand against caste had been especially obnoxious. On this ground he had had great fears lest the work among them should prove a failure. He made every effort to enlighten them, telling them that as long as they remained catechumens the renunciation of caste would not be made compulsory, but that by continuing to cleave to such heathenish distinction they would exclude themselves from the privileges of the church. Finally two influential families in 1853 cheerfully renounced the distinctions of caste and were received into the church, themselves and their children receiving Christian baptism. In token of their sincerity they took food in the house of a Christian brother, whom they had previously regarded as excluded by his birth from all social intercourse with them.

Taylor estimated that one-fourth of the population in Mandapasalai station were Nayakas, a caste of substantial, hard working farmers, whose ancestors originally came from the Telugu country to the north. The one thing that was particularly bad among them was connected with their marriage customs. These were so bad that it was reported that the Tinnevelly missionaries had decided for the time being that even if a congregation of them offered to join, they could not hope to benefit them, though single individuals among them might be reformed. This report was probably an exaggeration, but its circulation showed the difficulty of reaching them. In 1856 Taylor received one congregation of them and in 1858 their relatives in four other villages came over. As he went among them he found them as a class teachable, honest and unsophisticated, and in a very different state of mind from that manifested when he first went to reside among them.

Kallans are among the most prominent of all the castes of the district and are especially numerous in Melur and Tirumangalam stations. The Madura Gazetteer says of them :

> In the time of the Nayakan dynasty of Madura they steadily refused to pay any tribute, arguing always that the heavens supplied the necessary rain, their own cattle did the ploughing and they themselves carried out the rest of the cultivation operations, so there was no possible reason why they should be charged anything.
>
> The Kallas, addiction to cattle-lifting and theft renders the caste to this day a thorn in the flesh of the authorities. A very large proportion of the thefts committed in the district are attributable to them. Nor are they ashamed of the fact. One of them defended his clan by urging that every other class stole—the official by taking bribes, the vakil by fostering animosities and so pocketing fees, the merchant by watering the arrack and sanding the sugar, and so on and so forth—and that the Kallas differed from these only in the directness of their methods.

The first ever admitted to the church from that caste in Tirumangalam were five men and one woman who were received in 1869. One of the men told Herrick that many years before he was one of a party that stole a pair of oxen that had been stationed for the use of one of the missionaries.

In the village of Paralechi, of Mandapasalai station, there were 60 Palla families. At first 15 joined, then 28 more, making 43 families ; and in November 1854 17 of the adults were admitted to the church, and 17 children were baptised. The heads of the 43 families voluntarily made a written agreement that neither they nor their families would attend heathen temples or take part in heathen ceremonies, even as spectators.

Notable Conversions.

Some notable individual conversions represent equally the power of the truth in the heart. One such was the conversion of a tailor in Madura. Rendall thus wrote of his conversion in 1862 :

> Since our Mission was first established many of the caste have been employed in our families, and have consequently received considerable knowledge of the Gospel. No one, however, previous to this case has ever expressed a desire to unite with the people of God. This young lad was awakened to a sense of the truth some time after he was employed by Miss Ashley. The state of his mind first became known to his friends

on his refusal to unite with them in performing heathen ceremonies. He had a struggle at first, but when he saw that it was his duty as a Christian to refuse to countenance idolatry he remained firm. To prevent him from becoming a Christian, the relatives determined that he should come no more to our house, and to carry out their plan without interference from us, an uncle came and reported that he had information to the effect that the boy was corrupt and that it was necessary for them to keep him at home. On the following morning, as I was told that he was detained contrary to his will, I determined to go and see him. After reaching the house and conversing with the lad I learned that he had been beaten, and that he very much regretted that he could not return to his work. I thereupon remonstrated with the uncle, and in conversation could see that his report about his nephew on the previous day was made up for the occasion. I therefore told him that he was violating the rules of Government, and I should be obliged to complain of him should he not permit the lad to return at once. At this the uncle was frightened and denied that he was detaining him by force. I then told the young man to get into my bandy, and asked the uncle to follow. I thus succeeded in getting him to our house.

I regard the arrangement as most providential, the great body of the men being off at their work at the time of my visit. When they came home in the evening, they were very angry on learning what had happened. Their first attempt was to persuade me to give him up. I replied that they might use any influence excepting compulsion to induce him to go with them. In this they did not succeed. Nor did an aunt succeed by weeping and entreating him to return to his relatives.

The next step the relatives took was to make a complaint to the police against me. An officer came to my house accompanied by a large number of the tailor caste, and after examining the young man told him he might do just as he preferred about returning with his friends. He replied that he would not go with them. After threatening the lad the heathen friends next made offerings to a devil, supposed to reside in the unfinished pagoda of the Madura temple, promising that they would give more should the lad be made to return to them. This however failed them. The young man continued firm in his renunciation of idolatry, and on the first Sabbath in this month (July) he made a public profession of his faith in Christ.

Since he united with the church I have learned that he gave some money to the colporteur of Madura, requesting him to give his friends portions of the Scripture to that amount. It would not do for him to go to them just now.

He was baptised by his Hindu name Appavu.

The Reddis are a caste of peasants whose marriage customs are not much better than those of the Nayakas.

The conversion of one of these Reddis in 1865 was described by Mr. and Mrs. Chandler :

His name was Sokappan (man of purity) and he lived in Palavanattam. He was rich, intelligent, of high caste, head of his village, and one who in his youth had been the disciple of a Brahman priest, and had been set apart as a sacred person with the consecrated beads upon his head, neck, and wrists.

One day he read in the village legends that under the east gate of the village temple, deep underground, there was flowing a very sacred fountain which brought the water of the Ganges a thousand miles, and was efficacious for washing away sin. So he determined he would win merit and a speedy entrance to heaven, and become a god by digging a large tank 70 feet square and 15 feet deep, and opening there to the Brahmans and others this fountain for sin and uncleanness. Otherwise he supposed that his admittance to heaven would be slow and like that of other men. He would have to be born as one animal and then another and another before he could end his earthly life.

He owned a cotton farm and devoted the revenue of this to his work. Giving up home and wife and friends, he lived in a small hut near the Brahman street, where he spent his time bathing and performing ceremonies, and eating only one meal of coarse food a day, such as the Brahmans sent in to him. With these austerities he had a rough cage of iron bands fastened on to his neck ; and with the yellow cloth of an ascetic about his loins and this about his head, and sacred ashes on his body, he made frequent journeys to sacred places. At one place he lay down in the road and, rolling over and over, followed the idol-car in its circuit around a great rock, two or three miles, all the time with the cage on his head. This was enough to make him a god in the eyes of the people and they worshipped him and made liberal donations to his work, On one occasion he heard a song written by an ancient sage to the effect that the giver and not the receiver of charity was blessed by the gods. So he ceased all efforts to solicit aid and resolved to complete the task at his own expense and thus obtain all the merit.

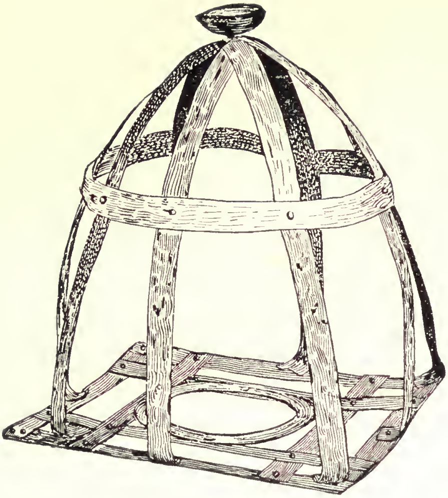
For several years he refused to converse with missionaries or native Christians and was very abusive to a Christian neighbour when the latter tried to talk to him. But two or three influences effected a change in his mind.

First, he was shocked at the conduct of a Brahman priest who, when he carried an offering of Sugar Cane Juice to the idol, poured only a little on the idol and drank the rest himself, saying that the Brahmans were the real gods. This led Sokappan to abandon his ceremonies and lay aside the yellow cloth and sacred beads.

Second, he was interested in the price of cotton and borrowed of his Christian neighbour the Pasumalai paper that quoted such prices ; for it was near the close of the Civil War in America and agents were travelling through South India to buy cotton. His attention was attracted by a reference to Jesus, in one of the columns of the paper, and he inquired, "Who is Jesus ?" This led to a willingness to read Christian books and the Bible, and to association with Christians. Soon after he listened to one of the missionaries, Mr. Tracy, until midnight, as he talked to him about the atonement.

In 1865 he became a Christian and publicly preached Christ as the true and only Saviour. But he never allowed anything to interfere with the work on the tank. Meantime learned Brahmans, Mohammedans, and Roman Catholics tried every way to win this "god of the iron cage," as they called him. The Brahman priests were going to celebrate the completion of the tank by a festival in his honour, at which he was to be decorated with flowers and carried about in a palanquin, and there his cage was to be removed and deposited in the temple as a sacred relic.

When they found that he cared not for all this they used threats and curses, but all to no purpose. At last when his work was all done, and walled up with hewn stone, with stone steps leading down to the water, so that none could gainsay his conscientious sincerity, he went secretly to



The Iron Cage

Rolling Fakirs

a blacksmith and had the iron cage removed and locked in a strong box for the missionary. This was in May 1866.

Later in the same year he was baptised by Rev. J. E. Chandler. He stood in the church by the side of a low-caste woman who would never have dared to approach him when a heathen, both equally dependent on the mediator for pardon, and both children of God. He married a Christian girl and became a respectable farmer, and though bound in affliction and in iron, sat clothed and in his right mind.

Since his conversion he has continued as a Christian. He had bad habits to overcome, as all such do ; and one of them was that of depending on others for his support and getting money by asking for it. He tried to borrow from the missionary, and, because it could not be given him, in his weakness he held aloof for a considerable time. But in recent years he has become active again as a member of the church, and is in good fellowship with his Christian brethren.

He lived for many years as a Christian in Dindigul, and when he died left behind him a family who have furnished faithful Christian workers to honor his name.

Periannan was a Kalla farmer near Melur, well versed in the stories of the Hindu gods and therefore honored by his people as a swamy. Every March he would give more than twenty bushels of rice to feed 400 or 500 persons, and occasionally would go to the temple of Subramanian at Tiruparangundram near Pasumalai and feed beggars, especially the salmon-cloth pandarams and sanniyasis. He was also noted for curing snake bites by whisking margosa leaves and uttering incantations. After he had heard the preaching of the missionary and his helpers and had read their tracts and books for several years he asked to be baptised, giving as his reason that the Lord had commanded it and he wished to acknowledge that he was his child. On the next Sabbath he confessed his faith publicly and was received to the church.

Besides many interesting individual conversions, this period was marked by large additions to the Christian community as a whole. Beginning with 3,000 adherents, its numbers increased in the first ten years to 6,000 and in the next ten added another thousand. The membership of the churches commenced the period with about 500, and added to itself by the end of the period a thousand more. In 1852 alone the addition to the community amounted to 1,000. In 1855 the

church membership increased by 20 per cent. In 1856 5 new churches were organized, bringing the number up to 23. These years of increase inspired the missionaries to look forward to the time when their work should cease by being merged into that of the future Indian church. As far back as 1856 Noyes, writing in the name of the Mission, said:

> We trust that when the day comes for these churches to stand alone, there will be no lack on their part in sustaining among themselves the institutions of Christianity and in planting them in the regions beyond.

Whether the fathers were expecting a progress that was not to be attained in that century, or not, the eye of their faith was clear as it looked down the vista of the future. They were not working for mere numbers; they were working for an Indian church that should arise and shine in the beauty of holiness and become a renovating force in this land. So when in 1859 a circular letter came from the Ludhiana Presbyterian mission proposing a week of special prayer for the outpouring of the Holy Spirit, they immediately set apart the second week of January 1860 for that purpose.

Times of Spiritual Revival.

Times of Spiritual revival were not wanting. In 1855 the hearts of many were quickened in the Seminary, some being led to a deep sense of their sinfulness and need of a Saviour. Again in 1861 the same was reported by Tracy. He wrote:

> In March . . . on the evening of the Sabbath the Lord was pleased to pour out His Spirit in a most remarkable manner. One of the smaller boys was brought to me in deep distress on account of his sins, and within an hour from that time four-fifths of the students, including many who were members of the church, were in great agony from a sense of their sinfulness. This state of feeling continued during the remaining days of the term ; some from time to time finding peace in an assurance of pardoning mercy, while others were cast down with a sense of their guilt and ingratitude to the Saviour. All ordinary study was necessarily suspended, and the time spent in religious exercises and in imparting such instruction as was suited to their peculiar circumstances. Subsequent experience has left no room to doubt that the work was of the Lord.

The Girls' Boarding School was also under excitement for a short period, and many seemed to be seeking the Saviour.

These manifestations appeared with similar results in many of the villages. In September at the annual meeting the same

spirit was turned into a remarkable exhibition of benevolence. Herrick thus wrote of it :

A prayer meeting on one day, which was expected to continue only half or three-quarters of an hour, preliminary to other exercises, was prolonged four or five hours. During this time many earnest prayers were offered, many short earnest remarks were made, and contributions of money, jewels, articles of clothing, &c., were made to the amount of several hundred rupees.

The growth of the community in numbers and in a sensitiveness to righteousness was coincident with their growth in manners and civilization. A little indication of it appears in a curious vote passed by the Mission in 1868. At first all who attended religious services sat on the floor, except the missionaries themselves. But chairs came to be regarded as the chief seats in the synagogue, and so it was inevitable that they should be desired as a mark of honor and rank, even by those who did not use them at home, or if they did were more comfortable with their feet folded up under them as if on the floor. There was only one possible solution, and that was to have seats for every one. But that could be effected only gradually as chairs should become a part of daily life, and cease to be a mark of honor and rank. Until then they were bound to be a source of envy, first among the men, and later on among the women, as they came to church and saw others no better than themselves on a higher elevation than they were. Chairs looked remarkably high under those conditions.

In the meantime the Mission attempted a temporary solution. The "chair question" having been referred to a committee, and the committee having reported :

It was voted that at our public mission meetings no seats be furnished except to persons wearing European costume.

The growth that brought out this action continued and before many years the whole question was settled for Madura, Pasumalai and Dindigul by seating all alike.

Advance among Laymen.

Another mark of progress was the part taken in religious work by laymen not mission agents in religious work. In

1871 115 were intelligent enough to conduct divine worship on the Sabbath to the profit of the audience; 120 were known as exerting themselves for the conversion of their countrymen; several rendered help on itineracies, of whom at least one preferred to pay his own charges; weekly prayer meetings were held in 53 villages besides the station centres; and 136 heads of families were in the habit of conducting family prayers.

16 EXTERNAL RELATIONS.

Madras Auxiliary Bible Society.

Bible colportage was organised by the Madras Auxiliary Bible Society in 1857, and some operations were carried on in this district, as well as in others. But in 1869 Secretary Hall of that Society proposed to abandon this district to be worked entirely by the Mission, with the aid of the American Bible Society. In response thereto the Mission directed the treasurer to reply to Mr. Hall that from the following January it would probably be able to assume the work of colportage, and the correspondent of the American Bible Society to ask that society for a sufficient appropriation for this purpose. But the proposition was not favorably recieved by the home society in London, so the Madras Auxiliary agreed to increase the number of its colporteurs. Seven colporteurs was the number asked for by the Mission.

Leipsic Evangelical Lutheran Society.

During the last 8 years of this period the Mission was very much tried by the way in which the Leipsic Lutheran Missionary Society entered a number of villages and drew away members of congregations. Their relation to others up to the year 1869 was thus stated by Herrick in the annual report prepared for the Mission:

Members of this Mission and English missionaries of three different Societies, being mutually agreed in the observance of territorial boundaries, have occupied adjacent fields for thirty years; and we are happy to acknowledge that they have never given us cause for complaint. Our relations with them have ever been friendly. Between their work and ours there has been no clashing. We wish to stand in a similar relation

to all evangelical missionaries in our neighbourhood. We are not here for the purpose of establishing and building up a particular church or denomination, but for leading the people to faith in Jesus Christ—gathering them into *His* Church, and preparing them for His service here and hereafter. We desire the same success for others having a like object in view, as for ourselves.

But their relation was different toward those who could not recognise any but the Lutheran church as a true church, and who therefore could not accept any territorial division of labor. Not that these doctrines in themselves were inconsistent with harmony. The belief in themselves as the only true church was a matter that concerned chiefly themselves. Territorial division of labor among missions was a matter pertaining to expediency and efficiency rather than an essential of the faith. It was the mistaken application of these doctrines through the influence of disaffected and unworthy members of churches and congregations that caused strife and trouble, and are always bound to have the same result.

The beginning of this movement is thus recorded by Washburn in 1864:

In March of this year a Mr. Nearling of the Lutheran Mission came to Dindigul with the aim of establishing congregations in the Madura district.

A few persons joined him, indeed called him; but beside this, none of the people seemed disposed to join the congregation. Bro. Chester remonstrated with the Society but to no purpose, and it remains to be seen what the Lord intends by this unexpected obstacle to our work.

The record of 1867 by the same writer says:

This year has been notable in the annals of our mission in this district by the entrance of the Leipzic Lutheran Mission in villages where we have congregations, and the establishment of rival congregations. They had so entered Panjampatti previously. This year they have entered Ammapatti and Nadukottai and secured proposals for a congregation from Kambam. They have come, in many instances, at the instigation of persons who have quarrelled with the mission, or who are seeking employment for themselves or their friends. These persons always allege conscientious scruples about the Communion and are taken on that pretence. We have individually written the missionaries protesting against this procedure and had interviews with them, but with no result: they denying our position as a true church of Christ. It remains to be seen what will be the result of this painful clashing of missionary labourers in the work for the common Master.

In 1868, when they had received 5 disaffected members of the Tirumangalam church and 23 members of the congregations of that station and formed a rival congregation, and

had in like manner formed congregations in Ammapatti of the Battalagundu station, and Panjampatti of the Dindigul station, and were taking steps to receive members of the Kambam congregation in the Periakulam station, the Mission felt obliged to protest, and did so in the following words :

> Whereas agents of the Leipzic Evangelical Lutheran Mission, by listening to the requests of disaffected persons connected with the churches and congregations of the American Madura Mission, visiting them in their villages, and in some cases baptising their children, have encouraged discord and divisions among the native Christians of this District.
>
> Resolved 1, that we earnestly protest against this conduct as unjust to us, contrary to the principles of the society by which we are supported, and highly prejudicial to the cause which all true missionaries are labouring to promote.
>
> Resolved 2, that if the agents of that mission persist in the course they have commenced we shall consider it our duty to report their conduct to the society by which they are supported with a request that there be some interference to arrest this wrong.

Meantime Clark had already written to the home society. In his letter, referring to the action of their missionary, Cordes, he wrote :

> This conduct on his part has greatly hindered our work, by preventing the proper enforcement of dicipline, and distracting the minds of the native Christians who are still comparatively weak in the faith. Differences of doctrine and of church order cannot well be appreciated by the natives, and on this account it is the more desirable that all engaged in the same great work of evangelization should confine themselves to their own immediate fields of labour.

At the same time he wrote to the Mission :

> The Lutheran opposer cannot well be removed, but must be left after proper remonstrance to go his own way.
>
> I hardly dare hope much from the effort, but deem it proper to make it, in order to free ourselves from any responsibility.

These remonstrances did fail of any immediate effect, but in after years the rigidity of attitude indicated here softened considerably, and an agreement was entered into between the two missions, which, if it could have been adopted at the beginning, would have forestalled most of the difficulty. The points of view remained as wide apart as before, but the rivalry and contention would have had no field.

Separation of Presbyterians from the American Board.

It was in 1870 that the New School Presbyterians, who had worked with and through the American Board, separated from the Board in order to unite with their brethren the Old School Presbyterians. May 17th of that year the Prudential Committee passed the following among other resolutions :

Resolved, That we cheerfully concede the right of the missionaries to take a release from their connection with us, upon their personal application, and to seek a connection with the Presbyterian Board ; not that the organisation which we represent is unwilling or unable to support them in case they choose to remain with us, but in order to leave them uninfluenced in their choice ; with the understanding that their privileges as ministers of the Lord Jesus Christ are to be fully recognised as heretofore.

Resolved, That in case a part of the missionaries in any field shall wish to transfer their relations to the Presbyterian Board, without desiring a change of location while a part shall wish to remain in their present relation and their present work, it will be the aim of the Prudential Committee to adjust the various questions which may arise with sole reference to the highest interests of the missionary enterprise.

With the other missions of the Board this Mission had perforce to consider its own relation to it. Washburn in his later years gives this account of the Mission's attitude :

The question of transferring the Mission to the Presbyterian Board never became a subject of public discussion so far as I can remember. If it was discussed at all in mission meeting it was in the briefest and most informal way, and left no impression on my mind. There was more or less private talk about the important movement going on at home. But the American Board was the great mission board in America at that time. It was an honour to belong to it. It had the loyal devotion of the Presbyterians of the Mission, as well as the Congregationalists. This as I remember was distinctly the case with Bro. Rendall. Dr. Tracy was too feeble to take any active part in separating himself from a society under which he had worked the better part of his life. Dr. Chester was well satisfied with the Board, and was ready to co-operate with Rendall and Tracy. The other Presbyterians—or so-called Presbyterians—Taylor, yes, Taylor the Presbyterian, Noyes, and Chandler had too much Congregationalism in their blood and bones to be counted at all on the question of going over to the General Assembly's Board. If a vote had been taken, I think it would have been overwhelming, most likely unanimous, to remain with the American Board.

September 17th they passed a vote requesting the secretary to assure the Prudential Committee that they approved of their action, and were glad to hear of the harmonious way in which the business of separation had been transacted.

18 STATISTICAL REVIEW.

This Personal Period of 20 years closed with the figures as follows :

	1851		1871	Gain.
Native Agency ...	79		116	37
Villages with Christians ...	100	(about)	252	152
Christian Community ...	2,775		6,865	4,090
Gain for the year	304		(–184)	
Contributions	Rs. 341		3,095	2,754
Churches	12		27	15
Church Members	276		1,485	1,209
Gain for the year	41		83	
Pupils in the Schools ...	1,711		2,292	581
Fees from all Schools ...	Rs.		848	848
Bibles sold and given ...	24		46	22
New Testaments sold and given	139		169	30
Portions sold and given ...	3,638		2,169	(—1,469)
School and other Books ...	5,000	(about)	6,401	1,401
Sales for all Books	Rs.		635	635

Mission in 1883. Back Row—A. H. Burnell, J. Herrick, Rendall, Miss H. S. Rendall, J. S. Chandler, Howland, Miss G. A. Chandler, Noyes, J. E. Chandler, Washburn, Jones, Chester. Middle Row—Mrs. T. Burnell, Mrs. Herrick, Mrs. Jones, Mrs. Howland, Mrs. Washburn, Mrs. Chester, Mrs. Capron. Front Row—Mrs. A. H. Burnell, J. E. Tracy, Mrs. J. S. Chandler, Mrs. Tracy, Mrs. Minor.

Chapter V.

PERIOD OF DEVELOPMENT OF DEPARTMENTS 1872-1909.

The foundations had long been laid for the construction of strong departments, each strong in its own sphere and having its own trained corps of workers. And the construction had been proceeding during the first thirty-seven years of the Mission's history. But during the second half of its 75 years the construction of the several departments showed more rapid and manifest development. Much material had been gathered in the shape of experience and influence and prestige and especially individuals, and it remained to utilise these for the great work.

1 EDUCATION FOR MALES.

(1) Preliminary Efforts.

Boys' Boarding Schools.

Secretary Anderson's last letters to the Mission were written early in 1886, and pertained to schools. He authorised the opening of a boys' boarding school in any station where there was a missionary. But only 8 pupils could be received at the expense of the Mission. The Mission were at liberty to select one of these station schools to carry the boys higher, and this school could take 20 pupils at mission expense. The Mission did not seem to know just what to do with this "School of 20", and it was only in January 1868 that the Tirumangalam school was selected to be the favored one. Shortly after that, in 1871, the man who had laid the foundation for all higher education in the Mission and had developed it for nearly thirty years, William Tracy, was transferred to Tirupuvanam, and the Mission immediately located the "School of 20" there.

Efforts for Higher Education.

But this move hardly sufficed for the increasing demands and needs of the Indian Christian community. It was in the beginning of 1872 that the following petition, in Colton's handwriting and signed by twelve prominent Indian Christians connected with the Mission, was received by the mission secretary, Capron. Though faulty in its use of English, and somewhat quaint, it is given as presented :

We beg leave to forward the following through you to the consideration of the Mission and hope for a favorable reply.

The Christians connected with the churches of the American Madura Mission have been lately led very much to feel the want of a liberal education for their sons in particular. With this view the undersigned have been in a meeting specially called for considering the subject, appointed a committee of Ways and Means, and have been authorised to communicate to the Mission who had been for a long period the Benefactors of the land, certain matters relating to the question in hand and to ask their aid towards completing the project.

On our examining the plan of the Mission of the higher school for education for our children, we find that they have to some extent provided at present in the Tirupuvanam school, for giving all those who may like to help themselves a little, " a fair and substantial education."

Thanking the Mission for their kind provision, we beg leave to mention, the following particulars with a firm hope that they will meet with the warm approval of the Mission.

1. In the Tirupuvanam school we think that the standard is low, partly on account of the class of scholars who have been sent to, and partly on account of the inability of the teachers employed in it.

2. And it is this state of the school that has led some of our Christians who seek after an higher education for their sons not to avail of its benefits hitherto.

3. We should be glad to have a central school, as the Tirupuvanam school, located at Madura.

4. In case it does not seem best to remove the school, we would request that the Christian Anglo-Vernacular school in Madura be taken under the care of the Mission, on the approval of its Committee and Manager, and so remodeled as to make it a first class school with a Boarding Department.

5. We have decided to make a beginning according to our means to pay towards the boarding and clothing of our children in the Institution that may thus be brought into existence.

6. If the above be impracticable in the opinion of the Mission, we beg that the standard of instruction in the Tirupuvanam and Batlacoond schools be raised to a higher standard as affairs at present may admit and that the staff of teachers be made more efficient by engaging the services of able, pious, passed candidates with the help and co-operation of the parents of the students.

7. Under the present circumstances, some of the children of Christians of our Mission go to Tinnevelly, Madras and other places, and to the

Government Zillah school in Madura, where Bible is not at all taught, to procure a good education, which we should be glad to see given here within the Mission.

8. We greatly desire that the Mission will kindly send for a Missionary Principal from America within one or two years from this time, when, we think that the state of the school may justify such a step.

9. We beg to suggest that similar high schools are already existing in the Sandwich Islands, Jaffna Mission, Tinnevelly, &c., for the better enlightenment of native Christians, so that a better qualified set of Tamil young men rise up and preach with much success to the heathen young men and officers, who are, in some respects, as far as education is concerned, in advance of the majority of the Mission Helpers and their sons. On the whole we have before us the speedy building up of the cause of Christ in this large field, and we pray that this, our petition to the Mission, be duly considered. The burden of this petition is very near and dear to us, and we beg that our benefactors, we mean, our Missionaries, will take a very deep and lively interest in the matter.

10. We beg to solicit in the last place that our respected Mission Secretary, who is about to return to America for a season, to recruit his health, be so kind as to present this matter of education in our Mission to Dr. Clark, to the Prudential Committee and to the good people of the land favored highly by the blessing of the Gospel, so as to give a seasonable lift to this worthy and important undertaking.

Among the signatories were Abraham and Jacob of the first Christian family of the Mission, Cornelius, Colton, Barnes and Rowland, all of whom subsequently became pastors, Theron Loomis and other prominent persons. The Mission received this petition with sympathy and appreciation and referred it to a committee consisting of Rendall, Tracy, and Washburn. Their report, which was presented in the following May, was accepted and sent to the signatories. It was such a clear statement of the *status quo* and outlook of education in the Mission that much of it is given verbatim :

1st. As individuals and as a Mission, we strongly sympathize with the writers of this paper and others in the desire to give their children the advantages of a good education, and they may feel certain that we shall be ready to do all in our power to help them in this object. It must however be borne in mind that Missionary Societies now are inclined more and more to spend their funds in Evangelistic work strictly, and to confine their efforts in education more to the preparation of candidates for the ministry, and to education in the primary branches. Christians in England and America are looking for such development in the churches in India that they will soon come to support their own Institutions, and not be dependent upon foreign resources. The persons referred to will all readily assent to the reasonable expectation on the part of the supporters of Missions in Christian Countries, and must be prepared to do what they can towards the education of their own children.

2nd. In regard to the Station-school at Tirupuvanam, it must be borne in mind, that the Board grant money only for the support of 20 pupils, and that the school is in its infancy. To enable the Missionary in charge of this school to enlarge the number, and to increase the efficiency of the school by appointing better educated teachers, the parents sending their sons to this school must be prepared to do something for their support. A little time only we hope will suffice to make it a most desirable school, where a lad may receive a most useful and substantial education. This is both the desire of the Mission and of the Missionary in charge of this school. The same thing may be said respecting the Stationary schools at Battalagundu, Tirumangalam and other places, with this difference, that these schools are established mainly for the particular stations where they are located, and that each school only receives a grant from the Board for the support of eight scholars. The missionaries in charge will do all in their power to increase the efficiency of these schools, but the Parents sending their children to them must see the necessity of giving towards the support of these children.

3rd. We call the attention of the writers of this paper to an important fact with reference to education; *viz.* that frequently parents are inclined to educate their sons, when the lads are not adapted to go through a course of study, and will fail even under the best of advantages. Parents should remember this, and ever be willing, when, after a fair trial, a lad is found to be unfitted to literary pursuits, to seek other employments for him. Christian parents should keep their eyes open to this point, and not attempt to educate every child. It might be well for the Christians of our District to unite on some practical plan for introducing the different trades, agriculture, etc., in their families such as would greatly promote independence; and a foundation would be laid for thrift and even wealth in the future. All of course should receive such an education as would fit them to be useful and intelligent Christians.

4th. We take a deep interest in the English school in Madura, and are ready to do what we can to promote its welfare. We can hardly call for a Principal from America to devote all his time to the school; but Dr. Palmer, the present manager, is ready to do all he can for the prosperity of the school, both in looking after its interests, and in directing teaching. He will have our hearty encouragement. We cannot introduce a Boarding department in connection with the school, nor does this seem necessary; as the children from families in Madura had better remain with their parents, and others, in sending their children to the school, had better be left to make arrangements with some Christian family in Madura for the board of their children. Let us all work together using every means to increase the efficiency of this and other schools in our Mission; and let us be patient in perfecting our plans for the future, having an eye both to the education of the children, and to the developing of the churches in our district.

5th. With reference to the establishing of a college for Madura, we would remark that this must be our ultimate aim. The work of evangelisation would be incomplete without such an Institution. But, is the Christian community prepared for it now? It must be borne in mind that the establishing of a College would require a large sum, certainly not less than Rs. 1,00,000. Now the Christians at the Sandwich Islands, at Jaffna, and at other places where such Institutions have been established, have given large sums toward endowments. Nor could such an Institution be established otherwise. Moreover, we think it would be unwise to undertake so great an enterprise, unless the Native Christians were prepared to bear an honourable and an important part in raising the necessary funds. In the first place, Christians in America would not

contribute on other conditions; and again, could they be persuaded to do so, the Institution established wholly or mainly by foreign funds would never be appreciated, nor would it gain the confidence of persons here in India. Such Institutions must have a growth. Our suggestion would be to keep this in mind; never to lose sight of it, as our ultimate aim; but, in the meantime, to see what can be done toward perfecting our present schools; and by our interest and support in this direction, prepare ourselves and our children for the College in the future.

6th. It may be thought by some that we lack interest and enterprise in establishing schools suited to the present wants of our Christian people, But if due notice is taken of what the Mission aims to do in this matter, of the efforts on the part of individual missionaries, leading one, as at Dindigul, to open and support a costly school with no reliable funds, except his own resources and contributions, which he must gather at great inconvenience, and leading others to increase the number of their pupils by corresponding with friends in America, and leading us as a Mission to take especial pains in the education of females, it must be apparent that we are of one mind with the writers of this paper in this matter.

With these suggestions and with the further assurance that we shall ever keep this most important matter before us, we trust that the time will soon come when our schools shall meet every want of the Christian community in our District.

It is interesting to notice that both missionaries and Indians agreed that better education should be provided, and that the culmination of that movement should be a college in Madura. The Indians seem to have appreciated, as the missionaries did not, that the movement for some higher institution should proceed at the centre rather than in any of the out-stations.

Changing Conditions.

The plan of boarding schools of 8 with one leading school of 20 was quite too artificial to meet the changing conditions of the time. As Washburn wrote:

For twenty years a revolution was passing over the land powerfully affecting every relation of the people, civil, social, intellectual, and religious. The Sepoy Rebellion swept over the country, and, as one, but only one, of its results, transferred the government of two hundred and twenty millions of people from a trading company to the British Crown. The celebrated educational minute of 1854, the Magna Charta of Indian education, had been put in operation. Railways, the telegraph and the public mails had grown from isolated lines into systems and net-works, knitting the whole country together. The people were rousing from the sleep of centuries. Ancient usage—the higher law of the Hindu—received such a shock as not even eight centuries of Mohammedan conquerors had inflicted on it.

The most natural thing on the opening of the new station boarding schools would have been, as Washburn pointed

out later, to bring them into line with the Seminary, to utilise its school appliances and teaching facilities for raising its standard, and to develop a theological school upon it This was actually done later in a roundabout way, but in 1872 the Mission saw the situation as did the Board ; and it was limited by its appropriations. The Indians, finding Pasumalai hopelessly limited to the theological school started in 1870, turned to the Anglo-vernacular school in Madura as the most promising basis for enlargement.

(2) PASUMALAI.

The High School.

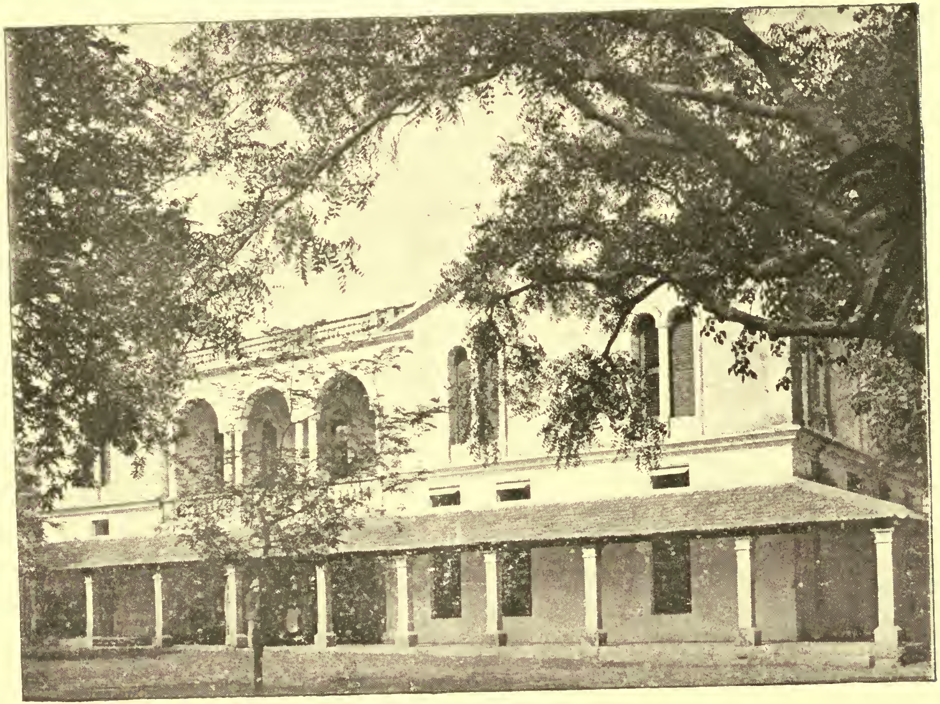
By January 1875 the ripeness of the time was manifest to all, and the Mission voted with great unanimity and heartiness to open a new class as the beginning of a high school, 20 boys were taken at mission expense, and these with others were sent up to the Matriculation exmination in 1879. The Tirupuvanam boarding school was well maintained, but from 1875 the name 'School of 20' was dropped and it took its place among the station boarding schools, all of which were raising their standard.

The right step had been taken. The development for which so much preparation had been made, and so much material gathered through long years, started with vigor and has proceeded ever since without any cessation. Pasumalai had dwindled down to 8 theological students at the end of 1874. At the end of 5 years, when the first class of 7 went up to the Matriculation examination, it contained 61 students, mostly in the high school.

New buildings were forthcoming in the shape of a dispensary, science room and post office.

The College.

In November 1881 affiliation was received with the Madras University, and in the following March a college class was opened of 4 Christian young men. This class was sent up to the First Examination in Arts in 1883. By this time the numbers had grown to 178.



SEMINARY HALL.

Rs. 4,000 had by this time been spent in adding a gymnastic room and library, and in rebuilding a dormitory.

The Normal School.

In 1886 a normal school was organised and recognised by the Director of Public Instruction as qualified to educate all the three grades of teachers below the College grade. This made the fourth school, and by this time there were 253 students.

Provision for the Theological School.

The chief new building to appear in the years 1884-1886 was the Hollis Moore Memorial Hall for the theological school, the most spacious and handsomest educational building in the Mission up to that time. It was commenced in 1885 and finished the next year at an expense of Rs. 9,000. The area of flooring was about 7,000 square feet. The veranda, pillars and facings were of cut granite, and the whole was very substantial. There were rooms for classes of a three years' theological course, library, etc., and an ample dormitory in the upper floor.

In 1887 the growth of the high and normal schools demanded accessory middle and primary schools; so then the schools numbered 6, and the students and pupils 348.

Industrial Work.

In 1902, 65 years after Anderson had prohibited industrial schools, organised industrial work was opened in Pasumalai. Other efforts in the same line had been made from time to time, and one of them was in operation at that time, but this was the first that came to stay. Pasumalai now numbered 512.

Remarkable Growth.

This was remarkable growth, and it did not stop. The five years 1888-1892 saw an expenditure in buildings of Rs. 25,000; 8,000 more than was spent during the first five years of its history, when it was being established.

Half of this was spent in rebuilding and enlarging the old bungalow that constituted the college hall. The core of the old edifice was preserved, but otherwise it was entirely reconstructed, the original floor being rearranged into class rooms, and a second floor added for a new hall. With cut granite foundations and pillars the new structure was comely and convenient, and has worthily borne the name Washburn Hall.

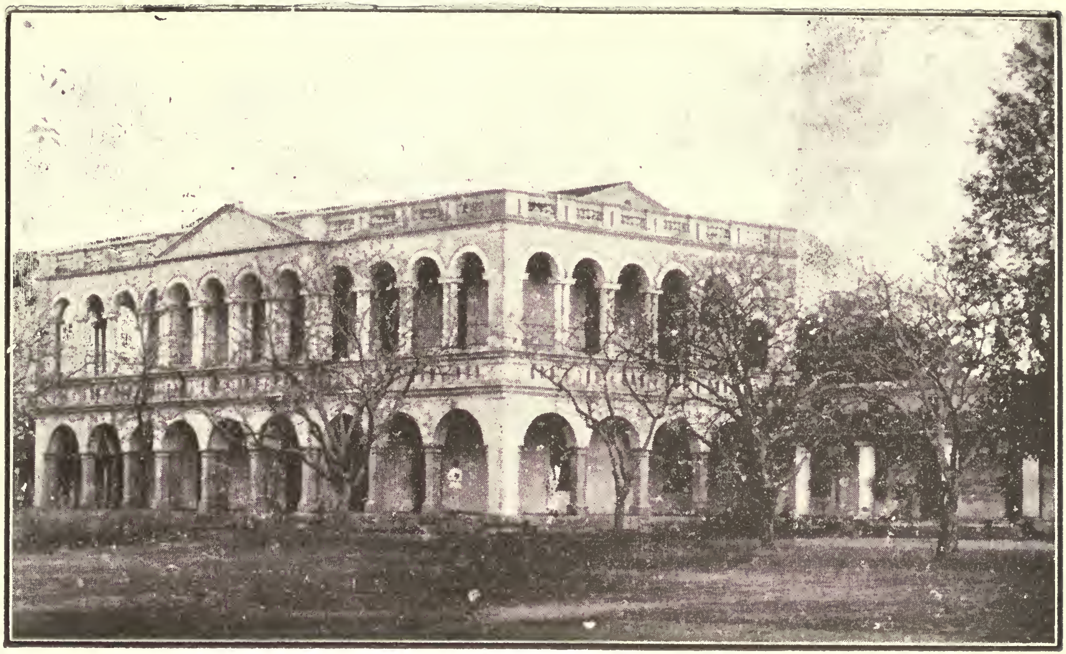
1895 saw the construction of two good hostels, one for Hindu students and the other for Christians, each costing Rs. 4,000. In 1906 courses in manual training and agriculture were begun, and the next year saw the erection of a spacious building at a cost of Rs. 13,000. The farm or agricultural training consisted of 8 acres purchased in 1903.

By 1907 the students numbered 581, and in February 1909, when the 75th anniversary of the Mission was held, it had passed the 600 mark. In 35 years it had gained 600 students, an average of 17 a year.

Separation of Departments.

This gain, remarkable in itself, is still more remarkable from the fact that it coincided with its giving over to a separate existence its two highest departments. In 1892 the theological school, which for many years was the whole thing, was made a separate department. And yet the other department had 61 students more at the end of the year without the theological school than it had the previous year with it. This was the Jubilee year of the Seminary, and the development up to that time was thus summarised by Washburn :

> This year the Pasumalai Institution has become two bands, under two leaders. For twenty-eight years theological and biblical instruction was given along with that in secular subjects, in the longer or shorter courses of the old Seminary. For the following twenty-two years the theological students formed a department by themselves but still under the supervision and instruction of the principal of the college. At length at the beginning of this year, fifty years from the founding of the Institution, the time long looked forward to has been reached when a missionary could be detailed from the general work to make the training of our spiritual agents and pastors for their distinctive service his chief business. The records of Pasumalai present a good example of missionary development.



WASHBURN HALL.

PASUMALAI BOYS HARVESTING

First a Christian school for general and religious education; next a specialisation for the sake of larger preparations to meet the needs of growing churches and evangelistic work; then the separation of another department for the better training of teachers for the schools in our Christian community and among the Hindus; and finally a separate theological school and fifty years growth of a new Christian community behind it, and fifty years of patience, faith, and generosity of the American churches sustaining it.

Twelve years after this the college was made a separate department by the transfer of its classes to Madura, and yet at the end of 1904 the Institution had 23 more students without the college than it had in 1903 with it. And it had become three bands, each looking forward to yet greater vigor and development.

Washburn was a happy man in June 1875, when he saw a group of candidates from the boys boarding schools of Battalagundu, Dindigul, Mandapasalai, Tirumangalam and Tirupuvanam standing on his veranda at the west bungalow in Pasumalai before the mission committee and was able to take 21 as the first class in the new move in education. He knew that the time had come for a long pull and a strong pull that should give the Mission and the community a constant supply of well-trained Christian youth, and other youth with Christian ideals, and he saw that the movement then set on foot was fraught with great results. But even he could not have foreseen that its growth would be so rapid and continuous, even to the giving off of its two highest schools to become separate departments.

Stimulus to Station Building Schools.

The effect of this movement at its very beginning was to put new life into the station boarding schools. They too began to grow, and as the years went by they sent up candidates better and better prepared. The results grants system of aid by Government was in full force then, and the boarding schools were earning larger and larger grants and using the funds thus increased for increasing the numbers of pupils. Better trained teachers were immediately in demand, and with such teachers the boarding schools took

their permanent place as the true feeder schools for the higher schools of Pasumalai. If it finally exploded the old theory that station boarding schools were incompatible with the prosperity of village schools it was a mild explosion, for its force was decreasing under the advance of the village schools, which increased by 45 in the five years after 1875, and added a thousand pupils to their rolls. These too demanded better teachers, and the improvement of the teaching force advanced *pari passu* with the general advance in the whole educational system.

Boarding School Bible Union.

With the increased attention to intellectual training there was no lack of emphasis put upon the teaching of the Bible. In 1878 a written examination in the Bible studies for the year was held in the boarding schools of Battalagundu. Miss H. S. Chandler of the Palni school, and Miss Taylor of the Mandapasalai school thereupon asked to join in the plan and the result was that in 1879 all the station boarding schools were united in a Bible Union. A scheme of studies for daily lessons in the several classes was printed, and in March 1880 the first general examination was held, Jones being the examiner. Ten schools united in this first examination.

While this was an organisation among the managers of the boarding schools themselves, the Mission was immediately favorable to it. In 1891 the Mission appointed a committee to revise the scheme of study in order to co-ordinate it with the plan of Bible study to be pursued in the higher institution at Pasumalai. In 1893 it was voted that the "expenses of printing Bible Union Schedules of Lessons be met by the Mission." Then in 1897, after the Union had worked successfully for 18 years, it was officially taken over by the Mission and ever since the committee of management has been annually appointed by the Mission. The general and class prizes and the banner for the school receiving the highest marks are all highly esteemed, and have stimulated teachers as well as pupils.

Peter Cator Examinations.

The studies of the out-station schools in the Bible have been systematically carried forward in Pasumalai. Since 1884 the classes have been prepared and sent up to the Peter Cator examinations. Peter Cator was Administrator-General of Madras in the first half of the 19th century. He took great interest in the Christian education of the young. When he died, which was about the year 1872, he left a considerable sum of money, the interest of which is annually remitted by the trustees to the C. M. S. mission in Madras for prizes for examinations in Scripture and in books on Christian Evidences.

Nearly Rs. 1,000 are thus distributed. There are 12 prizes, from Rs. 50 down to Rs. 5, for candidates in the Lower Grade; 3 for those in the Higher Grade, *viz.* Rs. 100, 70, and 40, respectively ; and 4, of Rs. 150, 120, 90 and 60, respectively, are given in a special examination to those who already hold a Higher Grade certificate, or are ordained Indian ministers.

The candidates come from the Protestant missions of the Presidency. Pasumalai has taken its share of these prizes.

Young Men's Christian Association.

Pasumalai students have always been ready to engage in evangelical efforts, especially on Sunday afternoons and feast days. Soon after the reorganisation of 1875 a society was formed among them for religious work, and in 1886 this became a Young Men's Christian Association, which has been actively engaged in religious work ever since.

Gymnastics and Athletics.

Pasumalai's gymnasium is mostly in the open, the dry climate making it quite feasible to exercise without cover most of the year. And the health of the students has always been good. At times athletic contests with institutions in Madura have been held and Pasumalai has seldom failed to take a leading position.

The Jubilee.

When the Institution celebrated its Jubilee in 1892 it was fortunate in having the presence of its honored principal, Dr. Washburn, and in the presence of the son of its equally honored first principal, Dr. William Tracy. The Jubilee was celebrated in the presence of 425 students of its 5 schools, and 25 teachers, of whom one had received the degree of M.A. and five more were university graduates. At that time it had expended for its plant Rs. 69,000, 49,000 of which came from the American Board and 20,000 from others. Its maintenance had cost 2 lakhs of rupees, of which Rs. 15,000 had been received from the Government, Rs. 40,000 from fees, and the rest from the American Board. In the expenditure both for plant and maintenance the Board had given more than 70% of the whole.

Endowments.

The beginning of an endowment for Pasumalai was made by a gift of Rs. 1,000 from Dr. and Mrs. Washburn in perpetuation of their life work. This was afterwards increased to Rs. 5,100. Meantime other funds were donated, so that by the Jubilee the endowment had increased to nearly Rs. 15,000. The names of Burnell, Scudder, Noyes, and Capron are given to as many different scholarships. The special offering of the Mission's Jubilee in 1884, which amounted to Rs. 5,250, was the largest individual scholarship of the endowment. During the three years 1892–95 a special effort was made and the endowments for both the Pasumalai institution and the Theological Seminary were increased by Rs. 16,000. This happily completed the Jubilee of Pasumalai, which lasted three years in order to commemorate the establishment of the old seminary in Tirumangalam in 1842, and its removal to Pasumalai in 1845.

The development of Pasumalai may be tabulated as follows :

Theological School, opened in Tirumangalam 1842, removed to Pasumalai 1845, separated as another department 1892.
Middle School, opened in 1842, abolished 1870, re-opened 1875.

FORMER PRINCIPALS, PASUMALAI.

Rev. John J. Banninga

Rev. John X. Miller

High School, opened in 1842, abolished 1856, re-opened 1875.
College, opened in 1881, separated 1904.
Normal School, opened in 1886.
Elementary School, opened in 1886.
Manual Training School, opened in 1906.
Commercial School, opened in 1909.

Miller was the efficient principal at the end of the 75 years.

(3) THEOLOGICAL SEMINARY.

The steady development of new schools, the ever increasing number of students, the growing emphasis upon efficiency in training, the unity of all other schools in their connection with the educational system of the Madras Government, all these influences tended to put a less proportionate emphasis on the one school that had no connection with Government, and yet was of prime importance in training catechists for our congregations, and pastors for our churches. So in 1891 the Mission improved the occasion when some of its members were returning from furlough to vote that the theological seminary should be made a separate department from the beginning of 1892, and that Jones should take charge of it.

Enlarged Course of Study.

The result has justified the action taken by the Mission. The principal, now become Dr. Jones, was still in charge of it in 1908, when he was called to assist in special campaign work in America. Banninga was then appointed principal.

The three-years course, which had been arranged in 1880 for a class of Matriculate students was permanently established in 1892, and a succession of good men have been furnished to the Mission for its evangelistic and pastoral work, a number of whom have been ordained over churches.

Barnes continued his teaching in the seminary with his duties as pastor of the Pasumalai church from the time of its separation until 1899. He then retired with the experience and influence of 54 years of continuous service in Pasumalai, in the unique position of having rendered the longest service of any worker, Indian or American, in the 75 years of

the Mission's history. After 5 years more of feebleness he passed to the higher service. A scholarship was immediately raised and paid to the seminary to commemorate his name.

The small number in the seminary in 1891, *viz.* 10, was nearly doubled on the separation of the school as a department by itself ; and ever since the number of men has ranged between about 20 and 25. The desire for such study on the part of young men on the one hand, and, judging from the salaries paid, the demand for catechists on the other hand have always been limited. A few young men desire a better training in theology than is afforded in the seminary ; but this has been quite sufficient for ordinary village catechists and for pastors for the churches of the Mission. The membership of the seminary was further increased by enrolling the wives of students in the regular classes. This became more and more practicable as better and better women were found to marry young men going into such work.

Systematic Itinerating.

The time of furlough for the principal has often been a time of diminishing numbers in the classes, especially if the charge had to be given to some one doing other full work One such term in 1901-2 was utilised in a way unique and profitable to all concerned.

G. S. Eddy of the Student Volunteer Movement took the whole force of teachers and students out with him twenty days each month for ten months, each time going to a different station. In this way they made the circuit of the whole Mission. The seminary was "put on wheels," and Bible study was combined with active work to such an extent as to cover the Psalms, the Gospel of John, the Acts, and eight of Paul's Epistles. This was the daily routine :

4 —4-30	The Morning Watch.
4-30—5	Cold Rice.
5 —11	Preaching in the Villages within a radius of 4 or 5 miles.
11 —1-30	Breakfast and Sleep.
1-30—2-30	Bible Preparation.
2-30—3-30	Bible Class and Reports of Work.
4 —6	Preaching in nearer Villages.
7 —9	Magic Lantern and Evening Preaching.

On alternate afternoons the men remained in camp and studied Hinduism and Pastoral Theology. They were faithful and eager, both in study and work often doing more than was assigned them.

Hindu Festivals.

The seminary has always been active in reaching out to villages near and far within the boundaries of the Mission. But it does not have to go to the people ; at regular intervals they throng by the seminary and other schools as they pass to and fro in attendance on their festivals. Their relation to the seminary and all the schools of Pasumalai are thus described by Zumbro :

Pasumalai stands by the side of one of the most crowded thoroughfares of the Madura country. Day after day men, women and children throng past, and on festival days at the neighboring temples the road becomes one rushing river of thronging humanity, pouring onward in turbulent confusion its stream of human life. Three miles to the east in the city of Madura is the temple of the great goddess Meenakshi whose towers rise high over the roofs of the houses in which dwell her worshippers, and from Pasumalai these towers appear as the most conspicuous object in the city beyond. A little over a mile to the west at the foot of a high bold rock is the temple of Subramanian, a son of Meenakshi. His temple, though not nearly so pretentious as that of his goddess mother in Madura is still of good dimensions and of considerable notoriety, while at the top of the rock is a small Mohammedan mosque much frequented by the followers of that faith.

Observe the passing crowd on a festival day and you may note many things of interest. The gay colors of their clothing are brilliant in the sunlight. Here a family or group of friends wend their way, the men leading, the women following demurely behind ; three, six, eight or ten crowd into a little ox-cart,—matrons calm and submissive, maidens fair and smiling, children laughing or crying. There goes the poor widow, white-robed, with head shaven, bereft of jewels ; beyond a group of courtesans from the temple, gorgeously arrayed ; ever and anon singly or in groups the ubiquitious ' Sanniyasi ' with his yellow robe, strings of beads around his neck, and other unmistakable emblems of his profession.

All along the road are rest-houses where the weary pilgrim may stop for the night, and inevitably connected with them a little shrine where he may offer his evening and morning devotions. There is provision also for those who are not admitted to the worship of the superior deities, for there is a temple for devil worship just aside from the road leading to the temple of Subramanian, and at various places a little aside from the highway are shrines to ' Karuppusami ' the chief deity of the Kallars or thief-caste people who are much more numerous than is desirable in the regions around Pasumalai.

Simple yet mysterious, unchanging yet never the same, restless and perturbed yet stolid and indifferent, having gods many and devils more, those who are ' bound to the wheel ' turn ever round and round and thousands of those who pass by Pasumalai know nothing nor care aught

for what is being done there. And yet Pasumalai has bold designs on these people, indifferent as they are to its influence. It would win them from the gods whom they blindly worship because it believes that God is one higher and better than they think him to be. These people have religious institutions older than the laws of Moses, social conditions that were established ages before the proud Roman Patrician was born to dream of the eternal subjection of the low Plebeian, principles of philosophy that were old when Socrates went out into the streets of Athens to ply with questions the young men whom he might meet there ; yet Pasumalai represents a faith that would change these, and would change them because it believes that however much good there may be in them there is something better for the people.

Pasumalai too has high ideals for this people ; visions of transformed lives, of hearts inspired by divine love, of heavy and bitter crosses nobly borne, of heroic sacrifices, of redeemed humanity. Pasumalai respresents an effort to give the best that the world knows of Faith, Hope and Love to the people of the Madura country, and in the name of Christ to do what can be done to bring in the Kingdom of Heaven into this part of the earth.

(4) American College, Madura.

Transfer from Pasumalai.

The three-mile distance between Madura and Pasumalai made it difficult for young men of Madura to attend the college classes, so that the college department, so dear to Washburn's heart, so wisely established, and so important to the Mission, while it attained considerable success, could be maintained only with great effort and many concessions to attract students. Starting with 4 students it soon increased its numbers with some fluctuations until 1889, when the Madura Native College was organising itself out of the Government College and the number of the town students was appreciably increased.

Then it had 83 students, but fell off untill 1894 and 1895, when it had only 17 each year. Again it went up somewhat, but in 22 years its average attendance was 34. By that time the Mission had come to the conclusion that its true place was in Madura, where the students resided in large numbers, and where its influence would be stronger than it could be outside of the city. So it was made a separate department and moved in to the city.

For the next six years the attendance was only slightly increased, being an average of 37. But there were serious

obstacles to overcome in the shape of determined opposition from the college already on the ground, new regulations for colleges issued by Government and the University, and their lack of means forproviding necessary accommodation at once. These were met in one way or another until they were overcome to a great extent. At first accommodation was provided by the Madura High School, and some account must be given of that institution, which had arisen through many vicissitudes and was on hand when it was needed, both to provide accommodation for the college, and to become an important part of it.

Earlier Schools.

Anglo-Vernacular School.

When the Indian Christian brethren suggested to the Mission the removal of the 'School of twenty' to Madura, they also suggested as an alternative the acceptance of the Christian Anglo-vernacular School conducted by Dr. Palmer as a mission institution to be developed into a higher school. Though that was not in the thought of the Mission at the time, they began to help the school the very next January, as this vote indicates:

> At the request of Bro. Chandler, for special reasons, the sum of Rs. 184 was granted to him for the payment of teachers in the Christian Anglo-vernacular school in Madura for 1871.

In the meantime Dr. Palmer had taken charge of it, and was conducting it on the veranda of the dispensary. In May he was authorised to commence a new building for the school on the 'southwest corner of the Madura compound.' In 1874 Palmer was invalided home, and Rendall took charge of the school. From 1877 Rendall was authorised to amalgamate this school with the mission day school and enter into the annual estimate an additional sum of Rs. 300 for the support of the new institution.

With great effort and perseverance Rendall also secured by purchase a site for a new building for the school in Main-guard street, the very centre of the town near a public square,

and to this site he was able to move the school in 1881, when he also raised it to the Middle School grade. To this building was subsequently added by purchase the corner house and lot for a hostel.

There was a flourishing Sunday School in connection with the school, and it was at this time that a number of lads were studying the Bible, in a class conducted by Miss Rendall. They afterwards became prominent in the Hindu community, and few ever became Christians ; but they never forgot their indebtedness to the school for helping them towards lives of usefulness among their fellow men. At least one was the first member of his community to receive a college education and it was in this and the lower mission schools that he was trained for college. Thirty years afterward a Brahman station-master was delighted, in a conversation on the railway platform to recall the happy days when he was studying in that school under the "kind missionary and his daughter."

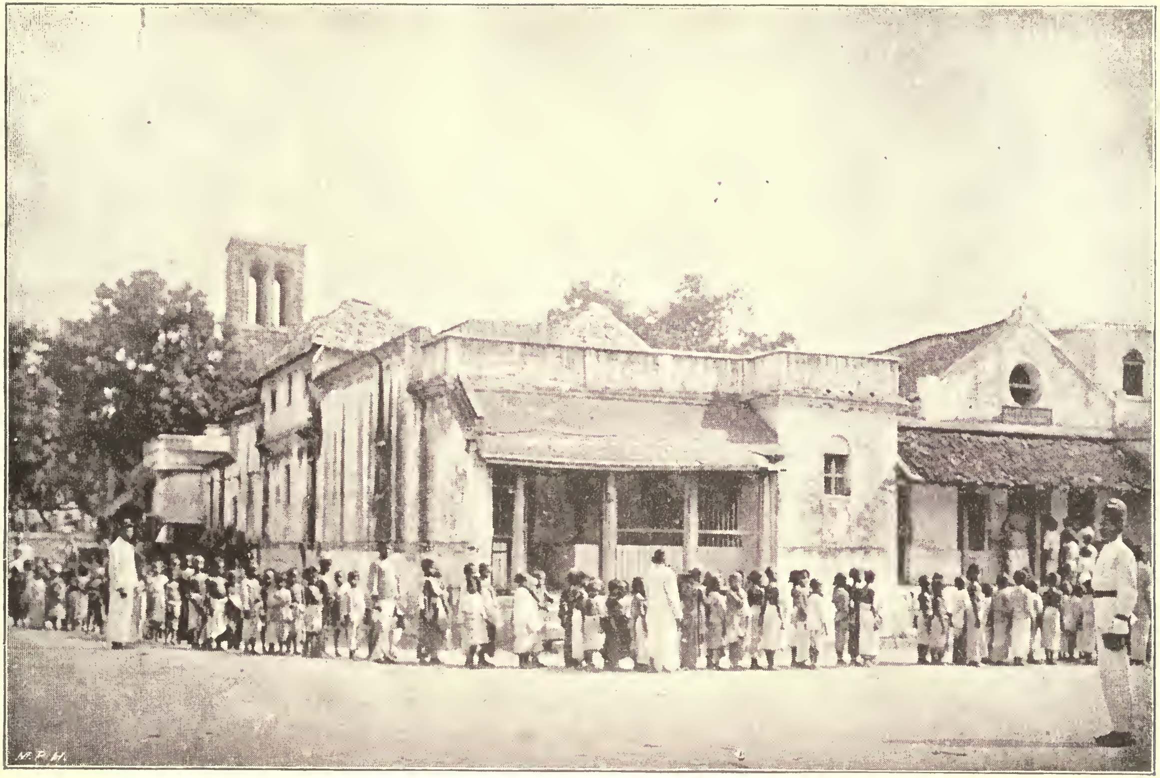
Madura High School.

Upon the death of Rendall in June 1883 Jones was appointed to Madura, and he saw at once that the situation called for a further advance in the school. His statement was :

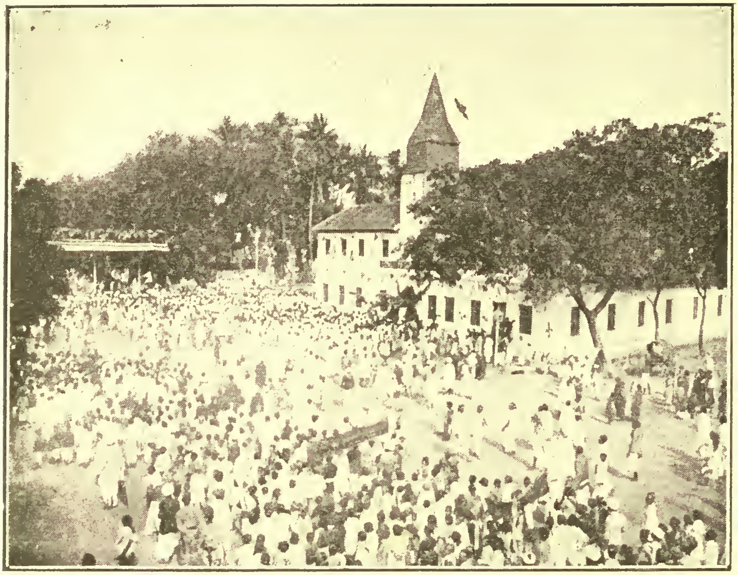
> The schools within the city are very flourishing. I find that there are now 618 children, all told, upon the rolls of our mission schools within the city limits, among whom about half are girls. And when we remember that all these young and tender minds are being introduced to a knowledge of the Bible and of the Christian religion, it is a work of no small interest, even apart from its educational value. This work has developed into proportions that demand respect from all the inhabitants, as well as from the Government. The demand is strong for a higher education, and we are compelled to listen to it. The field is open to us, and if we do not occupy it at once, others will step in whose influence will be antagonistic to Christianity. Under this conviction I am now opening a High School, which, I trust, will prove a great power for good in the city and district.

A Rival School.

Others did step in even after the establishment of this High School, and it was not possible to prevent the influences antagonistic to Christianity from asserting themselves sooner or later in the establishment of rival schools. The effort to anticipate any such movement simply ended in the struggle of



HOSTEL AND SCHOOL IN MADURA.



MADURA HIGH SCHOOL BUILDING.

clashing interests and temporary bitterness of feeling. Indeed it precipitated the organised activity of the Hindu community. Within five years of the starting of the High School Hindu preachers were preaching an active crusade against Christianity in the streets of Madura and fanning the flames of feeling against the Bible instruction given in mission schools.

The effect on the High School is thus described by its founder in the mission report of 1888:

> The violent and constant denunciations of our schools by the Hindu preachers who often harangued near our building to our boys, and the feeling among the Hindu masters and students that the school was growing more thoroughly Christian than ever before, at the close of the year led to an insurrection among many of the Hindu boys which caused the school year to close in confusion. Most of the students of the High School department had to be dismissed for insubordination, and much falsehood and hostility and fanaticism have been the result. The Hindu masters have left the school and have announced their intention to organise a rival institution, a part of whose work will be to teach their 'Dear Aryan religion'. This has led me to pray much for a strong missionary who could take up this school as his own peculiar work and prosecute it with vigour and make it into a mighty instrument for the uplifting and Christianising of this people.

Here at last we find the Mission accepting the position taken 17 years before by the Indian brethren, *viz.*, that it would be worth while to have a missionary assigned to the High School to devote his whole time to it.

New Building.

Difficulties of another kind had to be met and overcome by the principal of those early years in securing a suitable school building, and this was successfully accomplished in October 1888, when Collector Turner presided at the opening and the *elite* of the town crowded the new school hall. It had taken three years of hard, persistent work to collect the necessary Rs. 14,000. Of this friends had contributed nearly Rs. 2,000, the Government Rs. 4,000, and the American Board Rs. 6,000. The remainder had been secured otherwise. As the High School was itself to furnish a home for the college in after years, so when it came into being it found an abiding place as the result of a long past effort of the Mission for another purpose.

A way back in 1860, 24 years before, the Mission felt the need of accommodation for Christian travellers coming to Madura, especially at the time of the annual meeting, in the shape of a serai, an enclosed yard with chambers around it for the accommodation of travellers with their animals ana carts, a combination of what the Tamils call a Sattram (for travellers) and a Pettai (for carts). Capron, White and Taylor were appointed a committee on the subject. In 1861 they reported; the report was accepted. In 1866 the Mission expressed their readiness to appropriate a piece of land for the purpose and further the enterprise, and appointed Washburn and Capron to collect funds and carry out the plan. In May 1867 the treasurer was authorised to act with the committee in securing a site. The following September the committee reported progress; the report was accepted. A year from that time the committee made a progress report, and it was instructed to draw up subscription papers.

Another year followed and the committee reported the actual acquisition of a site in Kusavapalayam, south of the mission compound; it was voted to offer it to the Christians, or to exchange it for any available site that they might consider more suitable. Finally in 1870, 10 years after the matter had been first put into the hands of a committee, it was reported that Kusavapalayam had not proved acceptable to the Christians and the committee had therefore purchased a Sattram at the West Gate for Rs. 2,800. This action was approved; but as a serai it was never a success, so that in 1884, when Jones was casting about for a site for the new High School, there it was ready to hand.

Missionary Principals.

For the first 11 years of its existence the High School was under the care and management of the missionary in charge of Madura station, but in 1894 C. S. Vaughan was appointed to assist in the teaching while studying the vernacular. The next year D. S. Herrick was appointed to the same work,

and in 1896 it was made a separate department and put in the sole charge of Herrick, though he had other work too. W. W. Wallace was appointed to help Herrick in 1897, to associate charge in 1898, and then to full charge in 1899, and there he remained until the college came in 1904, ready to take part in the reorganisation of the school as a part of the higher institution.

All this time the school was doing good work, both in the ordinary classes, and in its book keeping and commercial correspondence classes, as also in athletic sports and in the development of strength of character. As Herrick wrote in 1898 :

> The school has justified its existence many times over, both by its success in fitting its pupils for work in higher institutions, and especially in its influence on character.

A New Site.

But the High School building could not accommodate the college permanently. It was hardly large enough for its own purpose ; it was also too near the Native College, that proximity being one of arguments used to prevent the mission from bringing its own college into the city. And further, the Madras University was insisting that colleges should be conducted in separate buildings.

A solution of this difficulty came in 1905, when the Board was able to send out $32,000 to be used for buildings for the college. The Mission was not at the time informed of the name of the donor. When subsequently a great outcry was heard in America against the Board's having accepted a gift of $100,000 from John D. Rockefeller, it was learned that the $32,000 for the college and $6,500 more for the manual training school at Pasumalai had been given out of this fund. But the Mission had no occasion to enter into that controversy. The secretary who sent it had earnestly and in good faith sought it and the Board had received it as it always received the contributions of its supporters ; and the portion sent to the Mission was used in accordance with the trust reposed in the Mission.

15 acres were acquired north of the river, adjacent to the People's Park of 70 acres, in the vicinity chosen for future courts and other public buildings. In this move the Mission completed another of the circuits of its many peregrinations. 62 years before, when there was no park there, or anywhere in the city, when there were no buildings in that spot except the famous old Tamakam, the Mission had tried to get 18 acres of the land now included in the park.

The securing of this site was a circuit within the larger one of 62 years. In 1895 10 acres of this plot were purchased for the Girls' Training School, but a survey for a branch of the South India Railway was made diagonally through it, and it was so low that the foundations would have used up more of the funds than could be spared. The result was that after two years another site was secured and this was sold to the Widows Aid Society. The committee of that society did not get as large an income from the land when placed under cultivation as they expected, and were in a dissatisfied state of mind ; but they held it for 8 years ; and then when the college was looking for a new site there it was, as it were, held in trust for them, and the sale was arranged with mutual satisfaction. Some years afterward, when a slice on one side had been added to it and two large buildings had been erected, one of the missionaries enthusiastically declared that he did not believe a better place could have been found for the college.

The site was originally a series of rice fields 10 acres in extent, irrigated from a long narrow tank that was separated from the fields by a low bund lined with palmyra palms. As soon as the cultivated fields were turned into a building site the irrigating tank was put out of business, and the acquisition of that and the levelling of the bund made the property especially valuable for the college. On this site were erected in 1907-8 a beautiful hall and a commodious hostel, so that when the 75th anniversary was celebrated the college

could start anew. The expenditure of the $32,000 was as follows:

Site, containing 15 acres	$ 6,327
Two-storied College Hall	$ 16,150
Furniture, Apparatus, Books	$ 2,998
Hostel	$ 5,025
Lower Schools	$ 1,500
	$ 32,000

Reorganisation.

Coincident with the steps whereby the college was established in Madura was the reorganisation of its staff, and its union with the schools of Pasumalai under one body called the College Council. At the same time, through the efforts of Zumbro who was on furlough, it was incorporated under a board of trustees in the State of New York with the name "American College, Madura," and Zumbro soon came back as its president.

2 WOMAN'S WORK.

(1) Position of Women in the Mission.

Woman's Boards.

It will be convenient to bring the departments of female education under the general subject of Woman's Work, because at the beginning of this period the position and rights of the women in the Mission were still viewed in the candle light of past ages.

The Woman's Boards at home had not been started long. The W. B. M. was organised in January 1868 with Mrs. Miron Winslow and Mrs. David Coit Scudder as secretaries. The W. B. M. I. was organised in October of the same year, and within a few months took over from the American Board the support of three lady missionaries, of whom Miss Martha Taylor was one. But at first they supported individual native workers and individual pupils, rather than any department of work.

In 1873 the Woman's Board of Missions in Boston ceased reporting its work through the Missionary Herald under the heading "Woman's Work," and started its own "Life and Light" as a monthly.

In 1872 the women of the Mission were called "Assistant Missionaries" by the Board, and single women had not the same salaries as single men. They never thought of attending mission meetings, much less of voting. The grants for their work were all given through the men in the several stations, and the men were responsible to render account for the same to the Mission. But this was not to be for long. Soon the brighter radiance of experience began to dawn, and the truer relations to become manifest.

Separate Accounts.

In 1874 Miss Taylor received the grant for the Mandapasalai Boarding School and rendered the account thereof to the Mission. In 1875 Miss Sisson received the grant for Bible Women's Work in Madura in the same way. In 1877 Mrs. Capron likewise received and rendered account for the grants for Hindu Girls' Schools and the Women's Medical Work in Madura. And finally in 1886 Miss Swift became directly responsible to the Mission for the grants for the Madura Girls' Boarding School.

Every one of these forms of work has since then developed out of its place as a part of a man's station work into a distinct department. But the new relations revealed had to establish themselves gradually, and before they could evolve in their fullness the unfortunate men, and some of the women too, had to pass through the throes of changing their convictions and accepting the ideas of a new age.

Attendance at Mission Meetings.

The Mission hardly knew whereunto its action would lead when it passed the following vote in May 1889 :

That in the case of any mission action which may hereafter specially concern the single ladies of the Mission it shall be first made known to

them and their wishes communicated to the Mission in writing. Also that all their requests to the Mission be submitted in writing for mission action.

That all the ladies of the Mission be invited to attend hereafter those meetings of the Mission when mission minutes, official correspondence and stated letters are read, and Informal Conference is conducted.

Then when, in May 1890, several of the young ladies sent to the Mission a communication with reference to their rights, privileges and responsibilities it must have been the candle light that made the obstacles loom large enough to require the following action :

In view of the great importance of the question introduced by them and of the vast change which it may involve in the conduct of mission business, voted that the question be laid on the table until January meeting 1891, and that the secretary in the meanwhile send to each member of the mission not now in India a copy of their letter and invite an expression of his opinion on the same.

Right of Voting.

In January 1891 the Mission adhered to " the established custom of the Mission in regard to voting," but added to the sessions to which ladies were invited " a convenient time " when all matters placed by the ladies on their private docket should be considered and decided, the secretary to be previously notified in writing of the subjects to be placed on the docket.

Meantime the good people in America were raising the same questions, and in January 1892 Secretary Clark wrote to the mission secretary :

The question has come up on several occasions relative to allowing the lady missionaries to vote at our annual meetings, especially the unmarried ladies. Married ladies of course, give expression to their views through their husbands, though I would not debar them from taking part in any discussion that may come before the Mission. But I write to say that we expect, (that is, the Prudential Committee and Executive Officers) that the ladies of a Mission will be free to attend annual meetings of the Mission when questions of interest to their work are discussed, and that they have the utmost freedom in presenting their wishes and views. By recent decision it seems that the provision made in our manual giving them an equal voice does not include a vote, but it does include full and free discussion on their part and the expectation that their views will have due consideration by the Mission. Hitherto their privileges have been somewhat abridged, at least in their estimation. Please take note of this and give all of them the amplest opportunity for a full presentation of their views on all questions of interest.

Evidently Clark with his large heart was willing to give the ladies more than the Prudential Committee was. The reply of the Mission to these inquiries and suggestions was to the effect that the ladies were already given "the amplest opportunity for a full presentation in person of their views on all questions affecting their personal interests and the interests of every department of work committed to them."

In September 1892 the Prudential Committee consulted the missions in relation to extending to unmarried female missionaries the right of voting on matters that pertained to their own work ; and also in regard to limiting this right of voting to those who had been on the ground at least one full year. Clark in his covering letter wrote :

> Our Ladies in different fields are feeling a good deal tried that while their work has been steadily enlarging, so as to be quite an important factor in the general mission work, so little regard is had to their judgment and wishes in matters of detail.
>
> The question is whether the unmarried ladies after at least one year's experience in the Mission, should have the same privileges in this regard as are awarded to men. That is the coming question in all our mission fields. We have ladies as thoroughly competent as any men to give opinions on questions of practical missionary interest.
>
> Now that woman's work is holding so large a place in the public estimation, it becomes us to be careful to give them their full rights and privileges.

The Mission gave earnest and serious consideration to these questions from Boston at a meeting in Pasumalai in January 1893. And not only from Boston, for they first "listened to a statement from Miss Swift concerning the desire of the unmarried ladies to vote on their own work and have the privilege of attending all the meetings of the Mission."

The whole question was based on the right of the unmarried ladies, whereas the men gallantly took up the cause of their wives and insisted that the married ladies, as a rule, did just as much work as the unmarried and had more experience, and therefore they should receive the same privileges as the unmarried.

No more did they accept the suggestion that the women should have perfect equality with the men in mission

business. It is within the memory of some how carefully and tenderly the men carried on the discussions of that hour. Said one, addressing the sisters :

> We will show you every courtesy and, as we give you our hand in stepping down from a carriage, so will we extend to you every assistance in our power, but we cannot think with any satisfaction of your entering into the rough and tumble of our debates on all sorts of questions.

Said another :

> There are times when we must speak very plainly to each other, and it is better for us to be by ourselves when strong feelings are aroused ; for the intensity of feeling is sure to be greatly increased if the ladies are dragged into it. Excitement and bitterness will disturb our counsels to an unnecessary degree.

This is to be read between the lines of their answer to the Prudential Committee :

> We are not prepared to recommend such equality, partly because we cannot believe that the ladies at home ask for their sisters on the mission field larger privileges than they themselves enjoy, and partly because of difficulties which we believe would arise in our discussions and relationship from such an equality, difficulties which might be justly denominated ' infelicities.'

They then framed their recommendations as follows :

> 1. That all the ladies of the mission under appointment, married and unmarried, have the privilege, subject to the condition of No. 2, of voting upon all questions pertaining to Woman's Work ; a work which we define as embracing girls' schools, Bible women's work, the training institution for women, medical work for women and children, and the purchase of land and erection and upkeep of buildings necessary for the conduct of this work : and
>
> 2. That the right of voting in mission meetings be limited to those, male and female, who have passed their first examination in the vernacular ; and that the passing of the second examination in the vernacular be necessary to qualify one to vote upon general mission business. Exception is made only in the case of married ladies who, though they may not have passed these examinations, have spent at least five years in the work.

It took more than a year for these questions to find their way to the Prudential Committee and back again, but then they came with the Committee's approval ; so in May 1894 they were made the rule of the Mission with one amendment, *viz.* that married women not passing the examinations might vote after three years instead of five.

This was progress, but not a settlement. The ladies came to mission meeting when the rules allowed them to, but their names were not called with the roll of the men. So in

September 1894 it was voted, "that the names of the ladies be added to the roll for such days as they are expected to be present for business." It was about this time that Mrs. Vaughan, who had not been long in the mission, innocently thought that ladies could attend all the meetings and quietly came. It was such a natural thing to do, that it was tacitly accepted for all the ladies, and from 1895 the ladies attended all the meetings, and their names were called with the names of the men. Some of the ladies had thought the meetings would be dull, and that they would not care to attend them all ; but they found themselves so much interested in the different phases of work and the discussions on them that from the first their attendance was most regular.

Full Privileges and Full Responsibilities.

Responsibilities go with privileges. Hitherto the men had kept all the accounts and had all the votes, and at the beginning of each year had held the responsibility of auditing each other's accounts ; but now that certain ladies were getting separate grants, and keeping their own accounts, and voting on their own work, it seemed right and reasonable that they should also share the responsibility of the annual audit. So in January 1896 the Mission decided that "hereafter all ladies in charge of independent work be included in the list of auditors." And ever since the ladies in charge of independent work have nobly and faithfully taken their share of the auditing.

For three years more the matter rested, but there was a growing consciousness that the line between women's work and other work was not so easily drawn as many had thought ; and at last, in January 1899, all sex distinctions were abolished by the vote :

> That hereafter all the ladies of the Mission shall enjoy the right of voting upon all mission questions, subject only to the limitations formerly expressed in reference to qualifications for voting.

This whole movement was coincident with, and partly consequent upon the development of departments and their

assignment to ladies under the Woman's Boards ; and to these in turn we shall now direct our attention.

(2) THE MADURA HOME.

If the men were slow in conceding to the women all the privileges and responsibilities that were at last accorded to them, they were not at all backward in realising the necessity of a home in Madura, not only as a residence, but also as a centre where work for women could be concentrated and organisation crystallised. It was in 1875, the year that Miss Sisson received separate charge of the Bible Woman's Work, that Capron suggested the need of a "Home." This was at Kodaikanal in May and the Mission forthwith appointed Rendall, Capron and Washburn to address Clark on the need, and especially the three things involved in the plan, *viz.* two additional young ladies, one of them having a knowledge of medicine ; funds for enlarging the East Gate Compound by purchasing the land south of it and adjacent to it, then belonging to T. Scott, a Eurasian lawyer and a good friend of the Mission, and for erecting a suitable home on the land when purchased ; and thirdly, further funds for erecting a house at the sanitarium for the ladies of the Home.

Proposition of Secretary Clark.

There was no physician residing in Madura at that time and Dr. Chester was coming in from Dindigul 39 miles by road once every week to keep up the medical work. For his stay of a day or two he needed only a small part of the doctor's bungalow, and Clark answered the committee's letter for a Home by writing as follows :

> My special reason for writing to-day is to inquire of you what is regarded as the market value of the house and grounds occupied by Dr. Palmer in Madura. I wish simply a statement of the best judges of the value of the property. In case Dr. Palmer does not return, it may be best for us to take that property for a home to be occupied by two or more ladies in special labors for women.
>
> I understand there is a school building on the premises that might be used, as well as a garden, and all needful conveniences for our ladies. If this property is taken, we shall be spared a great outlay of expense at present, and it could be passed over to the Woman's Board. We might pass it over to them without their making any compensation for it.

Such special objects have a peculiar attraction to many of our good people, and our ladies could easily raise a sum for the purchase of that property and have the sum for other work, more easily than we could secure a like sum in any other way. We could give them a title to the property just as we have done with the home at Constantinople.

Needs of Madura City.

Rendall's reply, dated 20th March 1876, gives such a clear view of the whole mission situation in the city that it is worth while to give it entire :

The city of Madura is increasing constantly in population. The silk-weavers buy up every bit of vacant land, and should they take up the open space to the South of us, as they have to the North and East, our compound would be far more liable to epidemics from the foul air sure to come from that direction. This danger is a sufficient reason in itself to make it desirable to purchase the premises about which we wrote to you.

Again, the station of Madura requires the services of two missionaries. The station has a population in its villages equal to that of the villages in our larger stations. Beside the work in common with that of the missionaries at other stations, the missionary at Madura must attend to duties as follows, from which, in most cases, the brethren at the other stations are exempt.

1. The Treasury and all accounts pertaining to that department.
2. Tapals (coolie transports) by which supplies are sent to out-stations.
3. The Depository, and the supply of books, tracts and Scriptures for all the Mission.
4. The evangelisation of *the* city of the District, containing at least five times the population of any other town where our missionaries are located.

The special work for women is not noticed here. Your attention is only called to the proper work devolving upon the missionary at Madura beyond that of his brethren at other stations. It is only necessary to state the circumstances, and the nature of the work in this central station of the Mission to make it evident that two missionaries are needed for the work here. Now should one be a physician, as heretofore, he would attend to the medical work of the Mission, and beside would bear his part in the evangelistic and educational work in this great city.

Dr. Chester meets most satisfactorily our work as a physician, and we should hardly get a man to suit us as well ; but he can take no part in the other departments of labor in Madura, whilst he is obliged to give up one day and two nights every week to conduct the medical work of our Mission. The medical work, which is now being extended by the establishment of branch dispensaries, is a most important work in our Mission, and just at this juncture it would be well to leave it in the hands of Dr. Chester to give it a good start. In the meantime a suitable man might be selected in America and put in training, so as to be able to enter upon the work in the course of two years or so, and then relieve Dr. Chester of this great burden, and leave him more free to attend to the multiplied duties of his own station. And the mission might make temporary arrangement to supply the station of Madura. We are averse to settling questions of permanent policy by side issues. Dr. Chester is the *Dindigul Station Missionary*, and being a physician of approved ability, meets every requirement as our acting physician. But his successor may have no knowledge of medicine. Now by the sale of the property in question we really settle adversely the permanence of our medical department, and beside have our great central station only half supplied.

We also call your attention to the fact that the buildings are arranged with reference to our medical work, and would be unsuited to the new work as you propose. On the main road to the west is the Dispensary, consisting of two rooms for dispensing medicine, one room for women, and two rooms for invalid catechists, or members of their families who come to Madura for medical treatment. Connected with the house and next to the Dispensary is the doctor's office, where the stores of medicines and the medical library are kept. An additional room should be reserved as a bed-room for the use of the Doctor when coming to Madura. The remainder of the house would be inadequate for the Ladies' Home.

With these preliminary observations we now proceed to give you the value of the premises about which you inquire. The part of the Madura Compound set apart for the mission physician is about one-third of the whole and as it is situated on the main road running west, it is the most valuable part of the land. A fair estimate of the value of the property is as follows :

Land including garden	Rs.	6,000
House and out-houses including doctor's study and adjacent room worth Rs. 2,000... ...		5,800
Dispensary		2,500
English School		1,000
Total	Rs.	15,300

I add the value of the Dispensary and of the English School because they are attached to the compound, but the fact that they are attached and that in both cases a good proportion of the money for the buildings was given here in India for the definite objects for which they are now used, make against the giving up of the premises for the new work.

This settled the matter, and Rendall was encouraged to negotiate with Scott, which he proceeded to do. Scott informed him that he considered the land worth Rs. 12,000, but he would sell it to the Mission for Rs. 9,000. Adding Rs. 1,000 more for a wall and Rs. 500 for houses for assistants, Rendall sent his estimate.

This sum of Rs. 10,500, or $5,250, was provided by the Woman's Board, and by the end of 1877 had been spent as follows :

Price of Land	Rs.	9,000
Sale Deed		96
Wall around Compound ...		945
Assistants' Houses		465
Total ..	Rs.	10,506

Mrs. Capron's Work.

By a strange providence Capron died in October 1876, and Mrs. Capron, feeling that she had consecrated herself to the work in this field, wished to stay on and work in Madura.

Thus it fell to Mrs. Capron to establish the very Home that he had proposed.

Mrs. Capron's offer to stay had met with a ready response from Clark and the ladies of the Woman's Board before the Mission met in January 1877. Then it was received with equal cordiality by the Mission, and they promptly took action as follows :

> Resolved, that we are glad to know that Sister Capron desires to remain in the Mission, devoting herself to work among females, and heartily approve of the course she has pursued in reference to the Madura Home since the death of her husband.
>
> It is our wish that Mrs. Capron take charge of the Home, and that she carry on the medical work in behalf of women, as commenced in connection with the Madura Dispensary, under the supervision of Dr. Chester.
>
> Also that she take charge of the Hindu Girls' Schools in the city, leaving it for Miss Sisson as heretofore to superintend the zenana work.
>
> It is our earnest prayer to God that He will graciously guide these ladies in the prosecution of their work for women, and make the Madura Home commenced so manifestly in the good providence of God, a great blessing to this city and district.

Bungalows for the Ladies.

It was agreed on both sides of the water that it was useless to expect money for more than the purchase of the site at that time, especially as the doctor's bungalow was vacant and could be made the headquarters of the Home. Evidently Rendall did not intend to lose sight of the need of both a new building in Madura, and a house for the ladies at the sanitarium. February 1st 1877 he urges the need of both these buildings, and even hopes before the end of the year to see the house at the sanitarium completed, and the foundations laid of the new building in Madura. In this faith he promptly worked out a plan for the Madura building, and in May secured action whereby the building committee were requested to produce a plan for the sanitarium house. Both plans were presented to the Mission and approved and Rendall's faith was rewarded by a grant from the Woman's Board in the middle of the year of $2,000 for a sanitarium house. It was finished in 1878 and was named Bartlett House in honor of the first treasurer of the W. B. M. It is the highest in

elevation of any building ever constructed by the Mission in any part of the district.

Exchange played havoc with grants in those days. The $2,000 did not produce but Rs. 3,971-11, instead of the Rs. 4,000 expected. So additional estimates had to be sent home for outhouses and furniture. These amounted to Rs. 1,475, which sum was given by the W. B. M. in 1880.

For six years nothing was accomplished toward the building for the Home in Madura. In 1883 Herrick went on furlough ; and in January, as the record reads,

> Bro. Herrick was requested, on his arrival in America, to confer with Dr. Clark with reference to our need of a reinforcement of ladies for the work among women in Madura, and he was requested to emphasize the need of the appropriation asked for, to provide them a Home.

In 1884 Rendall had died and Jones succeeded him as secretary. Two or three young ladies were mentioned as ready to come out to the Home, and this led Jones to write to Clark :

> In sending them please forget not to couple with their mission the building of the Madura Home. This should be begun at once. Even doing the best we can with it it will take about a year to erect it. Mrs. Capron will do her best to accommodate the ladies until the new house is ready. But this at best will be only a makeshift and, if prolonged too long, may lead Mrs. Capron to give her part up and return to America.

Some of Clark's letters were very long and written by an amanuensis ; others were very brief and written by his own hand. And the brief ones sometimes were fuller of meaning to the Mission than the long ones dealing with policies and situations. Such was the one he penned August 20th 1884, which covered hardly more than half a page of letter paper. It began, "This is to report the action of the Prudential Committee yesterday, voting the $4,250 (Rs. 10,366) for the Home at Madura." This was in response to an "Extra Estimate" put in by the Mission with its regular estimates for 1885, and it meant a great deal to have it sent out in August 1884.

In that same year a legacy of $5,000 was left by Mrs. Knowles of Worcester, Massachusetts, for Mrs. Capron's work. Early in 1885 at Mrs. Capron's request $2,000 of this was secured for the South Gate School, and $1,000 for Bible Women's houses attached to the Home. In 1886 three further amounts were received from the Knowles' legacy, *viz.* $250 for changing the old Palmer school into a maternity hospital; $500 for furniture for the Home; and $750 to complete the stabling, outhouses and wall connected with the Home. It was after receipt of this aid that the bungalow thus built for the Home was named Knowles Bungalow.

Mrs. Capron returned to America and her work was distributed among others. Later on another bungalow was built for the Bible Woman's Work; in 1907 Knowles Bungalow was definitely set aside "as the doctor's residence for the Women's Medical Work." So the name "Home" has been dropped, and this centre of work is known as Knowles Bungalow. What Capron suggested and Mrs. Capron started has grown into flourishing departments of work, and outgrown the limits of any one "Home."

(3) Hindu Girls' Schools.

The first educational department to develop out of Woman's Work was a form of work that hardly existed until the beginning of this period of development, *viz.* schools for Hindu girls.

The Dindigul Schools.

In 1867 the knowledge that the daughters of respectable Hindu people had no school advantages, as they would not mix with Christian girls in Christian schools and had none of their own, led Mrs. Sophia Chester in Dindigul to start what was called a "caste school for girls." It immediately succeeded with girls of the middle castes, but did not attract Brahman girls. To reach them steps were taken to start a second school in the Brahman street. Land was secured and a new building erected by 1869. Not many Brahman

girls attended, but the school was maintained for three years, and then, Mrs. Chester being away on furlough, the two were united. In 1879 another such school was started in another part of Dindigul and became permanent.

Madura Gate Schools.

In Madura it was only two years after the first Dindigul school was commenced that Mrs. Chandler opened a school for Hindu girls in the West Gate. As if to preclude its being called a "Caste Girls' School" it was first started for Christian girls of various castes and then thrown open to Hindu girls. It is true that most Hindu Girls Schools are confined to such girls because they are held where Hindu girls live, as a necessary condition of securing them at all. There is nothing however in their foundation that necessarily excludes other girls. This is not always realised.

Indeed it was in this very West Gate School that years after a timid headmaster refused to admit two or three Christian girls, lest their presence should drive away the Brahman girls. The very traditions of the school cried out against him, the manager insisted on admitting them, and, strange to say, nobody left.

Another general remark is in place here, *viz.* that from the beginning only Christian teachers have been employed in this class of schools throughout the Mission. The usual staff is a head-master with his wife, and additional mistresses according to the strength of the school, and all Christian. In consequence there has never been any serious hindrance to religious exercises, like opening the school each day with singing and prayer.

So then the previous period bequeathed to this three of these schools, two in Dindigul and one in Madura. Capron in the mission report well described them when he wrote :

> These schools are like rare plants in our gardens, started with much painstaking and watched over with special care.

That they were winning appreciation outside the Mission was evident. With the advent of the new period in 1872 a second school, the Central, was started in Madura, and Miss Mary Rendall started one in Ammapatti of Battalagundu station. The existence of five such schools was interpreted by Tracy to mean that " the strong prejudice in the native mind against female education was very gradually, but manifestly decreasing," evidenced by an incident that occurred in Madura at the public examination of the Girls' Boarding School. The little girls from the West Gate Hindu Girls' School were present at their own request and sang Christian songs they had learned in their school. The chief Indian magistrate was present at the examination and addressed the girls. He declared that their own wicked customs excluded from such schools as they had just examined the high caste girls, and spoke most gratefully of what was being done for them in their own school. He then urged the girls to attend regularly, and show their gratitude, and assured them " that the missionaries and not the Brahmans were the true benefactors in the Madura district."

When a subscription was solicited for a building for the West Gate *School* in Madura, European and Indian gentlemen united in giving Rs. 200, one of the former being F. A. Nicholson, now Sir Frederick A. Nicholson, K. C. I. E., still a fast friend of missionaries and their work.

Two things show that these schools had " caught on " and found a permanent place for themselves. One was their increase in numbers in the various stations ; the other was the repetition in the mission correspondence with the Board in the following years of requests for additional grants, either for new schools or for increased accommodations for existing ones.

In 1874 Miss Rendall and her father were transferred to Madura ; and as she took up the care of the two Hindu Girls' Schools Mrs. Thompson, the wife of a resident barrister,

came to her assistance by taking the superintendence of the Central School. In 1875 the people of the southern part of the city themselves asked for a school for their girls, so the South Gate Hindu Girls' School was established, and became one of the most flourishing schools in town.

These three Madura schools were being managed in the name of the missionary of Madura Station, when, in 1876, Capron died and Mrs. Capron moved to Madura. Under Mrs. Capron in 1877 they were formed into the department that has continued ever since, and always in the care of one of the ladies of the Mission. At that time they contained 131 pupils, besides 195 girls in the schools of the other stations, which were under the care of the missionaries of the stations as before. From that time the Madura schools were recognised as a separate department in the body of the annual report and also in the mission accounts But the statistical tables, those conservative tables ! did not realise that such a department existed until 1881, when with 9 schools and 19 teachers and 524 girls they could not be kept out of sight and secured a separate enumeration. In 1882 Mrs. Capron secured from the Otis Legacy Rs. 1,599, and erected a building for the Central School at an expense of Rs. 3,600, Rs. 600 being for the site now occupied.

A fourth school, the North Gate, was started in Madura in January 1879, and the expense for that year was nearly met by a donation for that purpose by Mrs. H. I. Stokes, the wife of the Collector. A building was purchased for it in 1880 at an expense of Rs. 1,300 received from the Otis Legacy.

The Central School was near an old gate of the temple and its Tamil name is Vitta Vasal, Abandoned Gate. So the four Hindu Girls' Schools which have constituted the separate department of that name became known to the educational department as the 'Gate Schools.' While the great Minachi Temple holds the centre of thetown these four schools together with the four churches of the Mission

scatter Christian influences in the way of people coming from the four quarters into the town.

In 1881 Mrs. Capron could write :

> I have had charge of these schools for five years and I am beginning to receive into the Bible Woman's department those who have formerly been my school girls. It is delightful to reap the fruit of that seed-sowing in a larger intelligence and quicker perceptions. These become the foundation for spiritual teaching upon which to go on to build after the similitude of a palace to the honor of our wonder-working Lord.

For ten years the South Gate School occupied a tiled shed loaned by the Municipality. The first use Mrs. Capron made of the Knowles' Legacy, already referred to was to secure $2,000 of it for land and building for this school. The only lot available was a long and narrow one, but at this juncture the residents of that part of the town came to the aid of the Mission by sending a petition signed by 110 names to the Collector asking for the site occupied by the municipal pound. After some delays it was secured by exchange, and a commodious two-story building was erected. In like manner the other Gate Schools have been provided with their own buildings in sites well suited to their usefulness. The oldest of the four, the West Gate, was last in attaining this privilege. A dwelling house was purchased for it in 1891, when the W. B. M. granted $1,000 for the purpose. Since then a new building has been erected on the same site. It sounds strange to read in Clark's letter announcing the grant,

> This I understand to be necessary in order to the carrying forward of woman's work wisely and well in the city of Madura. It was objected to somewhat in some quarters, as if the school were not strongly enough missionary as to its character and type. I understand, however, that it is practically missionary, and that this grant will be directly helpful to our evangelistic work in the city, and be a great encouragement to our ladies.

Two other schools have been connected with this department, but neither continued very long. In 1815 a broad-minded Muhamadan official gentleman, realising the backwardness of his people in the town, persuaded them to raise a sum of money for a Muhamadan girls' school, and with that effort encouraged Miss D. T. M. Root to start such a school ;

and for the next ten years this was conducted with considerable success. But none of the missionary ladies knew Urdu, the home language of the pupils, nor was there any Christian mistress with sufficient knowledge of it to become the headmistress of the school. So a Muhamadan mistress had to be brought down from Madras. After a few years, as the school came under the care of different missionary ladies, it was increasingly evident that the Muhamadan mistress could manage to nullify the Christian influence of the school to such an extent as to raise the question whether it was to be a Christian school for Muhamadan girls or a Muhamadan school for such girls. Meantime the Muhamadan gentleman who had started it in the first place had moved away, and the people of the town took little interest in anything but the teaching of the Koran. In 1901 it was regretfully closed; and there has been no demand for such a school since.

While the Muhamadan school was in its early prosperous condition in the southwestern part of the town there seemed to be a demand for another school for such girls in the northeastern part near the bridge. So a sixth school, called the "Bridge School" was opened in 1893. It proved a great success, but not for Muhamadan girls; it drew a large number of Hindu girls. But the funds of the Woman's Board were straitened, and there was no money for the extra school, and in 1894 it was closed.

Rival Schools.

The Christian influence of these Gate Schools was more than the Brahmans of Madura desired their daughters to receive, so after they had been doing their useful work many years a number of Brahman gentlemen started a girls' school of their own, where their daughters were to be protected against Christian influences. It was not a great success, because it did not appeal to them to spend as liberally for the education of their girls as they were already doing for their

boys. So they applied to the educational authorities of the Government to take over the school. This was done, and ever since it has been successfully conducted as the Government Girls' School. A curious feature soon manifested itself from the utter lack of female teachers in the Hindu community. Rather than have men teach their girls, they employed Christian mistresses. All the time it was a private school and years after the Government took it over, the Mission furnished them with nearly all their teachers.

But the demand for female education was being stimulated by all these movements, and after a little the boys' schools began to add departments for girls under male teachers. Then the large Saurashtra community established several girls' schools, and last of all the Theosophical Society opened a fine large school for girls, which has proved to be the most successful of them all. The rare plants of the beginning of the period have become acclimated and hardy and caused many desert spots to blossom as the rose.

(4) Girls' High and Training School.

Connection with Madura Station.

This, the Girls' Boarding School of the older periods, had 52 pupils in 1872 and six times that number at the end of the period. During those 38 years it has been under the care of eight different ladies, only two of them being married ladies. Five of them were daughters of missionaries of the Mission, *viz.*, Mary and Henrietta Rendall, Bessie and Mary Noyes and Helen Chandler. For the first fifteen years it continued as it had been before, a part of the work of the Madura station. But its importance was gradually increasing and its numbers doubled in that time. In 1876 a teacher's class had been organised and was annually training teachers, though not recognised by the Government.

Extension under Miss Swift.

In 1885 Miss Swift organised the normal department that Mrs. Jones had planned for the previous year, whereby the

SCHOOL GIRLS AT PLAY.

Otis Hall, Madura

Middle School classes were included as normal classes and the lower classes as the practising school. This practically made the school a normal school, and it was recognised by the Government for a time as the Madura Female Normal School.

By 1886 the school had become important enough to be a department by itself, and it was separated from the Madura station and placed under the sole charge of Miss Swift.

In 1888 the school reported three departments, the normal middle and primary. There were 27 girls in two normal classes under training as second and third grade mistresses.

Otis Hall.

All these developments would have been impossible had not accommodation been providentially provided beforehand. In 1879 the great Otis legacy had come to the Board, and Rendall received from that fund for a new hall for the school $2,785, or Rs. 6,294, with which he built in a very substantial way a T shaped building that was named Otis Hall. This was accomplished in 1881. Aside from the need of additional class rooms the school had no large room for public meetings, or lectures, or any gatherings on behalf of the school. They had always been obliged to meet for such purposes on the veranda or in the drawing room of the missionary's bungalow.

Miss Swift had charge until 1890, when she went on furlough and was succeeded by Miss Bessie Noyes. The girls in their farewell to the former and welcome to the latter declared they had lost Miss "Sweet" and gotten Miss "Nice." Before Miss Swift closed her work in the school, in fact as early as 1888, she had expressed her sense of the need of raising the grade of the school as follows :

> We believe that the time is come when we must heed the call for higher female education, and the almost imperative demands of parents by adding higher classes. Even now the children of some of our best people are being sent to Madras to be educated because we do not come up to the requirements of the age as regards English. We are behind almost every other school I know, of equal size and importance, and I hope the day is not far distant when we can take a step in advance of our present position.

Introduction of English.

During the early years of the school the English language had been taught to some extent. In 1849 Cherry and Chandler were appointed a committee to report a course of study for the school, which they did later in the year, and it was adopted. In this course English study was entirely left out. In taking this action the Mission evidently meant business, for in 1850 they voted that Muzzy, who was depositary,

> be permitted to sell such of the old English books belonging to the Girls' Boarding School as he can to the Brethren, and distribute the remainder among the Boarding Schools.

And yet in 1852 they had changed their minds to the extent of voting,

> That the Brother in charge of the school be allowed to introduce into the school the study of English to the extent of not over one hour a day as a stimulus to the more promising girls.

When the Deputation were with the Mission in 1855 Herrick, Chandler and Webb were the committee to report on this school, and they referred to this action of the Mission as " simply a stimulus to mental activity and higher attainments in Tamil," and then added :

> Though the committee see no great objection to this course, yet it seems best to them on the whole that hereafter Tamil studies only be pursued.

It was after 35 years that Miss Noyes introduced the study of English into all the classes from the second standard upwards, " with a view to meeting the requirements of the age," and " to preparation for still further advance in the future." From 1894 it was taught in all these classes as the first language. It was not easy to do this, for the girls themselves did not wish to study it, and others were constantly saying, " Of what use is English to those girls." But within two years the desire to learn it was so general as to change the whole situation.

Higher Departments.

The grade of the school was raised to Secondary Lower in 1890, and a class was opened for the Higher Examination

for Women. This only lasted two years, for the Government abolished it in 1892. The action of Government hastened the opening of a High School class in order that the school might hold its place as an Upper Secondary Normal school. It was also Miss Noyes's desire to train duly qualified mistresses to fill the places then occupied by masters, at least in the Middle School department. The Government did not recognise the High School department until 1894, and then it was so difficult to get the girls forward, or to get candidates at all, that it was not until 1900 that the first class was sent up for Matriculation. This class numbered only two and both failed, but in the next year four went up and two passed, and after that two or three have passed each year. Some of these have already passed the First Arts examination in the Sarah Tucker College in Tinnevelly with the corresponding normal training and returned to teach in this their own school. And since 1900 it has been known as the Girls' High and Training School.

Better Accommodations.

All this development could mean but one thing for the school with one old dormitory and Otis Hall, *viz.*, that it's accommodation was quite inadequate and Otis Hall out of date.

Various Proposals.

Even before all these developments had taken place Miss Swift appreciated the need of enlarged accommodation, and on taking furlough asked the Mission to send to her in America plans and estimates for the enlargement of Otis Hall, and to give its sanction to any efforts she herself might make to raise the money. This was cordially done, and the secretary of the Mission wrote to Secretary Clark :

> Careful plans and estimates, approved by a friendly English engineer living in Madura, are in our hands, and the amount necessary to be raised is $5,000. Otis Hall accommodates only four classes, whereas the school has grown to require thirteen. The result is that the dormitory rooms, the verandas, and even the shade of trees have to be utilised. This is a sad state of things. The girls have to sleep in an atmosphere corrupted by continual use in the day time. The benches and school apparatus are

in the way at night. The health of the girls the past year has suffered in an unusual degree, as was to be expected. Then no room can be spared as a sick room. Last September, when a pastor's daughter came down with small pox, there was no room to put her in, and she had to be sent off in a cart on an all-night journey of 30 miles at the peril of her life.

If our plans are carried out the present dormitory will be utilised for a sick room, matron's room, etc., and a second-story dormitory room will be built that will enable the girls always to sleep in a pure atmosphere.

Miss Noyes is keeping the school well up to its high standard. The Inspectress of Girls' Schools for Government ranks it second in the Presidency, and we hope it will neither be crippled in its funds, nor kept much longer in its present straitened quarters.

It was not the fault of the Board that the school had to wait twelve years for better accommodation, for the Committee of the Woman's Board promptly endorsed the request of the Mission. Clark indeed hesitated: other projects for the Mission were in the air, and to him it was "a good deal of money to spend on Madura just now." But he only asked the Mission to reconsider the amount, and when the Mission stood to its request for $ 5,000, he accepted that as the necessary figure.

One of the "other projects" was a home for the new Bible Training school started by Miss Swift on her return from America; and, as Miss Noyes wished very much to have the Normal school moved a little out of the city, the Mission in September 1892 expressed its willingness to have it moved out of the quarters it then occupied, provided the means could be obtained. It thereupon appointed a committee of five, which included Misses Swift and Noyes, to consider the two questions of moving the Normal school and providing for the new Training school. The committee soon found it impracticable to keep the two questions together, and as a matter of fact could find no suitable accommodation for either.

Miss Noyes then raised the question of accepting an offer from Chester of a site in Dindigul, which he had secured for his mission work, but the Mission did not see its way to moving the school at all.

The situation was becoming acute. As Miss Noyes wrote :

> Our work is sadly cramped by insufficient accommodation. A temporary shed of bamboos and mats has been built, divided into four class rooms ; but this is not only hot but very noisy, as the thin partitions of matting do not shut off the sound of the classes either from each other or from the outer world. Even with this addition, the Primary school is still in the dormitory, and the Training class in the sick room ; and no rooms have been added to meet the needs of the High School department, for Science, or for a Library ; while the Boarding School department has been crowded to the limit of endurance.

This appealed to the good ladies of the Woman's Board and a letter came from Clark, dated March 1st 1893, saying,

> They are moved by the statement of Miss Noyes, and I think will add to the $5,000 already in hand $2,000, $3,000, or even $5,000, should that be the judgment of the mission as to what is best for the institution, not for this year or next but for the next twenty more or less.

Clark asked for a cablegram, and the Mission sent it as soon as it could get together in April asking for an additional sum of $5,000. Again the Woman's Board endorsed the request of the Mission, and Clark with some hesitation accepted it, but the Prudential Committee held it up ; it was too large an expenditure, and any way they wished to relieve the pressure on the Board's treasury at various points. The interest of the ladies was not thereby abated, for one of them sent in to the Woman's Board a special gift for the enlargement of $1,000, and this they were willing to add to the $10,000 asked. Before Clark and the Committee consented the appropriation was foreshadowed even in their objections. Clark wrote on July 1st 1893 :

> We feel that such a disbursement of funds for any one object has the appearance of greater freedom in the use of funds than is consistent with the best interests of the Mission and other missions. The Woman's Board inform me that the most they would feel warranted in doing is to make up a total sum of $11,000 with which the removal should be made, the proper buildings erected and furnished. They desire the utmost carefulness in this regard, and would feel very much injured, and their confidence even betrayed, if the expenditure should exceed the sum thus named. The whole style of building in Madura seems to be influenced not a little by English example, whereas the controlling sentiment should be thoroughly missionary.
>
> Whatever bungalow may be needed for the young ladies in charge of the school should be erected within the appropriation proposed by the Woman's Board, namely $11,000. If the building is put on a new site, it would seem that the bungalow might consist of suitable rooms for the

accommodation of the ladies, attached to the main building, to one wing of it; but the main point is, let the expense for the entire work be kept within the $11,000.

One or two points here were seen through the candle light, for the good ladies at home did eventually give another $1,000 and a bungalow besides without any betrayal of confidence. And the Mission owed too much to English aid and example throughout to feel that it was inconsistent with what was "thoroughly missionary."

Different Sites.

The troubles about funds from home were now ended, and as they disappeared those on the field began. They began within the Mission itself, for with money in sight they could not agree as to what to do. After a long discussion May 1st 1893 it was voted by 7 to 6 that the school be removed to the land opposite the bungalow known as Pole's Bungalow, in the southeast of the town, if that could be secured. Feeling ran high and the yeas and nays were sent home with the vote. Clark was duly impressed by seeing that the minority had none of the younger men with it, and that it consisted of "men of such high character, whose opinions always command our respect." At the same time he realised that this was a man's vote, and that three of the ladies who had had large experience in the school were heartily in favor of its removal to another point, and that if they had had the privilege of voting they would have increased the majority in favor of removal. But as it was he directed the Mission to "suspend further action till definitely authorised to do so by the Prudential Committee."

The feeling of the defeated minority was reflected in the report of the committee on these letters of Secretary Clark, both of whom belonged to the minority, in which they said:

The committee regard Dr. Clark's letters as furnishing definite instructions to let this matter rest in abeyance until we receive the report of the sub-committee of the Prudential Committee, or further instructions from the rooms. Moreover the committee believe that to reopen the question now is to enter unnecessarily upon a disagreeable subject, and to revive a heated discussion to no purpose save that of creating ill feeling.

Good sense and the desire for harmony were bound to bring the Mission together shortly, but the Board materially, though unintentionally, hastened that consummation by calling upon the mission treasurer to return the first $5,000 that had been sent out by the Woman's Board. Their idea was that as long as there was such a radical disagreement in the Mission the money would be lying idle and might as well be available for their use. The Mission rose as one man to protest (ladies still having no vote) in February 1894, and in the following May voted by 7 to 3 :

> That Miss Noyes be authorised to have plans and estimates made for necessary buildings on the land in Dindigul, kindly offered by Dr. Chester, within the limits implied by an appropriation of $11,000 from the W.B.M., these plans and estimates to be approved by the building committee and sent to the Woman's Board.

They were further encouraged to this action by a letter from Clark asking why they were doing nothing.

The plan for Dindigul immediately met with opposition from the Indian Christians, and in September, four months after the vote was passed, petitions were presented to the Mission against removal to Dindigul. The Mission carefully considered all the reasons offered by the petitioners, but was obliged to reply that they had not been able to find a place in Madura suitable for the school within the means available.

The situation was again changed in September 1895 by a letter from Robert Fischer, offering his property in Sandaipet near the Pole bungalow with nearly fifty acres. This was far too large a property, and involved an expenditure quite impossible for the Mission to consider ; but in the hope that a small portion might be available the Mission reconsidered the vote of May 1894, and referred the whole matter to the building committee and Miss Noyes with instructions to secure if possible not more than ten acres of Fischer's land, besides the house (which was a very fine one), at a sum not exceeding Rs. 20,000 ; or, as a second choice, the land in Tallakulam offered by a Brahman gentleman. The story of

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what the committee did is told in a one-line entry in the mission minutes of January 14th 1896 :

Deed for Koripalayam, Rs. 7,500. 10 acres ; registered.

Koripalayam and Tallakulam are names for adjacent parts of the suburb of Madura north of the river, and this was the land authorised by the Mission. Fischer had refused to sell anything less than the whole of his Sandaipet property, and the committee had gone across the river.

So at last a site was actually in hand. It consisted of the low rice fields mentioned in connection with the college. Plans for a new building soon revealed the fact that the foundations on those low lying fields would have to be dug very deep and would take a very large slice out of the $11,000. It was hoped that the tank bed, being no longer necessary for irrigation might be acquired, and the bund used for filling up the lower portions, but the Government then refused to part with it. To cap the climax the railroad ran a survey for a line to Ramnad diagonally athwart the ten acres of the school, and threatened to cut the site in two.

This was too much of a risk on which to start a building. So in January 1897 the Mission, after hearing a statement from Miss Noyes, concerning the unsuitability of the site referred to a committee consisting of Vaughan, Van Allen and Miss Noyes the matter of disposing of that site and securing another. In April they reported negotiations for a property west of the railroad and south of the river, in the vicinity of Pittu Tope ; and asked that if these failed they be authorised to secure a site in Dindigul forthwith. This was voted, and the end of it all is indicated by another line in the mission minutes of January 12th 1898 :

Deed for Puttu Tope, 10/37 acres. Registered Oct. 22/97. Rs. 7,000.

Legal Difficulties.

This time the arrangement stood firm, and the trouble for a site were over ; but with their cessation another set of troubles arose over the title to the site. First suit was brought

CAPRON HALL.

for 3/5 of the area as not included in the deed of purchase. This was decided in favor of the Mission, but only after a delay of two years. It almost shook the Mission's purpose to build on that site, and in September 1901, nearly four years after the purchase, the Mission by a vote of 12 to 5 reaffirmed its previous vote in favor of building on the Pittu Tope land ; and directed that the work be carried on as rapidly as possible.

Meantime the western boundary was disputed and a slice was sold to the parties disputing it. Then the northern boundary was disputed and the matter was submitted to an official to arbitrate, which he did by depriving the Mission of a line of palmyra trees. And last of all the western boundary involved the Mission in suits before four courts, all of which were decided against the Mission on the ground that two little shrines could not be included in the mission property. But these last did not affect the erection of a building, nor the establishment of the school in its new quarters.

Capron Hall.

Next followed a series of delays in getting plans and specifications and estimates to represent the wishes, first of the missionaries in charge, then of the engineering department, whose sanction was necessary in order to secure aid from the Government, and last of all of the government educational authorities. Each party had to spend months in working over the papers, and until all three parties had been satisfied nothing could be done. But in due time the Government promised Rs. 12,000, and in January 1902 the Mission were informed that the district engineer had received authority to proceed with the work on behalf of the Mission.

This arrangement gave immense relief to those who would otherwise have had to take charge of the work, because it secured the best work available through a professional establishment. The arrangement was possible because the Government were willing that the building for which they

contributed a large amount should have the benefit of their own establishment, and it was practicable because of the friendly interest of their engineer, H. I. Keeling.

The engineer lost no time in putting the work in operation, and in March of the same year, 1902, had the foundation far enough along to have the corner stone laid by His Excellency the Governor. Meantime the W. B. M. ladies in Boston had selected the name Capron Hall as eminently suitable because of Mrs. Capron's distinguished services for the school, both as a member of the Mission in former years, and as a member of the Woman's Board in later years ; and they were using the name to secure the funds they had pledged for the building.

When Their Excellencies, Lord and Lady Ampthill, visited Madura in March 1902 the corner stone was laid of Capron Hall. Four iron rails supported the heavy block of black granite duly inscribed, all under a canopy of red, white and blue streamers. On either side were planted high bamboo poles, on which were furled large British and American flags presented by the W. B. M. About the leafy pavilion for the guests was a space roped and covered with clean, white river sand, within which stood the 300 girls of the school, 30 alumnæ, 50 little Hindu and Muhamadan girls from the Hindu Girls schools, a small company of girls from the Swedish Lutheran mission and another group of Eurasian and European girls from the railway compound, all representing the different classes to which the school was to minister in the future. A large company of Christians and others were provided for in a larger enclosure. A Tamil lyric greeted Their Excellencies as they entered through arches duly decorated and inscribed, and they were garlanded by two women, former students, both of whom had daughters participating in the exercises. After an English song a paper in the same language was read about the school by one of the two girls that had just passed the Matriculation examination, the first to pass from the school. A dozen of the youngest pupils

dressed in white, sung an action song of the growth of flowers from a seed, until they produced them by handfuls and sprinkled them over Their Excellencies.

After these preliminaries and a prayer the Governor laid the heavy stone, and Lady Ampthill released the ribbon that held the two flags, whereat an English girl and an American boy at each pole drew up the flags into the breeze. The school girls executed a drill with red, white and blue scarfs, His Excellency expressed his desire that Americans and Englishmen should always be united in doing good, and the exercises were closed with an evening song and the British national anthem.

Thenceforward the construction of the building proceeded merrily forward. In September the Director of Public Instruction sanctioned an increase in the building grant of Rs. 7,667. The beautiful new building was finished before the end of 1903, and was formally dedicated on the 15th December. It had cost Rs. 59,000, of which the Educational Department had provided Rs. 19,667, the Woman's Board Rs. 37,333, and private individuals Rs. 2,000.

Coincident with the work on the main building six commodious cottages were constructed for the teachers by the ladies of the Mission and others who were incited by their efforts. From January 1904 the school was held in Capron Hall, and the whole establishment was named Mangalapuram, Place of Blessing. Not always do names cling, but this did.

At first the missionary ladies lived in the main building, but by 1907 a very suitable bungalow had been provided for them by a kind friend through the Woman's Board.

The Kindergarten.

As early as 1892 a little kindergarten class of fifteen had been gathered and taught, but up to the close of this period there had been no trained kindergartener to conduct such a department, much less one qualified to train kindergarteners. The need of such a teacher was increasingly felt, and at last

in 1908 the Woman's Board sent out a trained kindergartener in Gertrude Chandler. Her special work brought a happy influence into the school.

The school had thus attained, by the close of the period, to an institution with five departments, the Kindergarten, Elementary, Secondary, High and Normal, having 19 teachers and more than 300 pupils.

Spiritual Life in the School.

The school is not all brick and mortar, nor all intellectual training and numbers. It is an institution full of life, growing, abundant, joyful, and spiritual ; where lives are moulded, minds are trained, and hearts are inspired with the holiest and sweetest emotions ; where truth is honored, and souls are brought into the secret presence of the Heavenly Father. Christian girls are generally susceptible to religious influences, and there have been times when the whole school has been swept by a spiritual revival. In 1886 Miss Swift reported such a movement, when the numbers were comparatively small, as follows :

> Nearly all the girls in the school were awakened to the freshness of a new life in the Lord. There are at present only five or six out of the 78 on the roll who seem to have received little benefit from this revival, but with these exceptions all the boarding pupils seem to have been newly converted. The presence of the Holy Spirit was manifested by a strong conviction of sin and a desire for greater purity of life. That the work which was begun then was not merely a superficial one is shown now after the lapse of nearly four months by the continued living interest in spiritual matters, and by the love shown by each girl toward all the others. Quarrels and disagreements have been almost unknown, work has been faithfully done for Christ's sake, and there has been manifested to a remarkable degree great tenderness of conscience about small offences.
>
> The matron comes every little while to talk over the great change and to say the peace and the order in the school make everything so much easier ; that where it was difficult to rouse the girls at five o'clock they now wish to rise half an hour earlier in order to have more time to sing and pray. The nature of their feelings is being tested in all these quiet, practical ways, and they are bearing the test well.

When Bessie Browning Noyes, after 17 years of most devoted, loving service in the school, on the 4th November 1907 laid down her life in Knowles Bungalow in Madura, every member of the school realised the wonderful power of her character in that she had for all those years maintained

her influence in a very frail body and through great physical weakness. She herself was the ideal expressed by her words :

> Our work in this school is to lay the foundations of character, and to fit these girls for lives of usefulness in the service of Christ.
>
> Every girl sent out should herself become a missionary, a light shining in a dark place to bring comfort and hope to her uneducated Hindu sisters. She must teach them how to live clean, pure lives, and how to make their homes abodes of joy and love, and she must lead others to Christ by living herself a devoted, Christian life.

(5) Lucy Perry Noble Bible School.

Like Pallas-Athene, who issued full-armed from the head of Zeus to preside over learning and feminine accomplishments, the Bible Training School had no long time of infancy, as did every other department of the Mission. Miss Swift, conceived the plan during a protracted illness at home and suggested it to the Boards in America, and then opened it on her return to Madura in 1892.

Its purpose was to increase the number of Bible women, and to train to greater spiritual efficiency both Bible women and school mistresses. The conditions of admission were :

> Proof of piety and consecration, sufficient intelligence, and such previous preparation as should enable candidates to study continuously and, if necessary, arduously.

Practical work was to be combined with study, a part of each day being spent in some form of work, either in house visitation or in the conduct of neighborhood prayer meetings and children's meetings. In every way the women were to be sent out into evangelistic work "trained and instructed in the truth, with such earnestness and consecration" that the Holy Spirit might graciously work through them to the saving of many souls.

Early Work among Hindu Women.

The field for such work was indeed not new. Away back in 1870 Mrs. Sophia Chester and the other ladies had done much to prepare it.

In 1881 Mrs. Capron wrote with reference to the women under instruction :

> The confiding affection of these women promises rich and precious returns, and year by year the number will increase. The fact that 700 women and girls of the city of Madura are now under instruction gives occasion for the remark of a woman who has returned after two years residence in a neighboring city. She said, 'I dared not sit in my door-way and read in a book; but here in Madura you are not only not laughed at, but respected for knowing how to read.'

Indiana Hall.

If the school did come forth fully equipped, the house for its accommodation did not; buildings do not suddenly appear that way, except castles in the air. Before Miss Swift had returned from America, in January 1892, the Mission in considering the proposal to start the school had voted :

> While we heartily favor the proposition to institute the work of training Bible women, we think that it can be done more efficiently in connection with the Girls Training School, or the Bible women's work than if carried on separately.

When therefore the proposal to connect it with the Girls School, was abandoned, the next thing was to plan a building wherein it could be connected with the Bible Women's work. It was Miss Swift's plan that students and missionary should occupy the same building, and Clark considered that $3,000 was quite enough to start with. But when, in 1893, Miss Swift proposed that the new building be erected on the eastern end of the Woman's Board property in accordance with a sketch plan offered by herself and modified by the building committee, it was voted that Miss Swift be allowed to go on with the work, and to ask from the Woman's Board of the Interior the sum that might be found necessary as approved by the committee.

In digging the foundations the decayed bones and teeth of an elephant were unearthed, pointing to the existence, there in the times of King Tirumala of elephant stables. The adjacent grounds of the Roman Catholic mission are said to have been a part of the same.

INDIANA HALL.

The foundations were laid in 1894, the work was delayed for want of money in 1895, resumed in 1896, and finished in 1897 at an expense of Rs. 22,000. Two parties had come to the help of the new school. One was the Union Park Church of Chicago. In memory of the deceased wife of their pastor, Dr. Noble, they gave a generous sum and asked to have the school called the Lucy Perry Noble School. The other party were the friends of Miss Bell in Indiana. Miss Bell had come to the Mission in 1887 and died of virulent cholera in December 1891. Her friends therefore made a gift to the school in memory of her, and the building received the name Indiana Hall on its completion in 1897. Of the dedicatory service Miss Swift wrote :

> It was held July 28th in the class rooms, which were thrown into one by opening the large folding doors between. It was in a sense a memorial service, for portraits of three who have passed on before were unveiled on the occasion ; Mrs. Chandler, who began the work among the women in Madura city nearly thirty years ago ; Miss Bell, whose short life among us is still a bond of union between the home and foreign work ; and Mrs. Noble, whose interest in the women of India still lives to reproduce itself in the hearts and loving labors of those who knew her.

The Old Students.

As each class has finished its course a consecration song has been specially composed for it, first by Pastor Simon, and since his death, by Pastor Y. S. Taylor. These songs are treasured in memory and highly valued, and whenever the students meet on special occasions they love to sing again their class songs. When the old students met in 1909 to celebrate the 17 years of the school's existence they found that one of their number had kept in memory all the 17 consecration songs, and as each class was called upon could lead it in singing its own song.

Two of the students in the school at that time could look back, as recorded in the mission report for that year,

> to the time when their fathers, who were noted robbers, brought back the stolen sheep roasted in a deep pit at midnight for the women folk to feast upon, and when the women went out to help bring in the plunder of their highway robberies. The change of direction in the lives of such fathers and daughters make the real romance of missions, and the stories behind such facts our inspiration and hope for the future.

(6) Bible Women's Work.

In the City.

The work of Bible women is different in many respects from any other form of organised mission work. Schools, hospitals, congregations are all attended ; Bible women have to attend, to visit. The meetings of congregations and churches have their hours of attendance, hospitals have their times when treatment is necessary, schools have their terms, and all these can secure attendance for the specified seasons ; but the times and seasons when Bible women can work are entirely subject to the whim and pleasure of those for whom they work, or thos who control the houses where their work is done.

Another difference is the individualistic character of the work. Some particular woman in each house is the object of attention. Incidentally others in the house may be met and some of them influenced ; during the visits of the Bible woman, and especially of the missionary lady, a large number of women and children and often men too are listeners ; and in many cases more than one pupil is secured in the same house. But in general the emphasis is upon some one who is the centre of attention and instruction, and by whose permission or desire the house is visited.

Social Character of the Work.

The atmosphere in which the work is carried on is different in being so largely that of the home or household. The pupil is the wife, happy or unhappy, with any kind of a husband, subject to a mother-in-law, dominated by a father-in-law, not infrequently sharing the affection of her husband with another wife ; she is a mother with children of sorts, unruly or otherwise, with their full share of ailments, always liable to become an occasion of quarrels with other mothers ; restricted by narrow quarters where men and cattle and fowls and children and neighbors crowd and jostle each other, she is housekeeper and cook, rising early and retiring late ; some-

BIBLE WOMEN AND PUPILS, 3 GENERATIONS.

times she has hard work to do, sometimes she acts queerly and an exorcist is called in to drive a devil out of her, sometimes she is out of favor and is treated with neglect, and if she resists and tries to better herself is beaten or branded or poisoned ; or perchance her lot is that of a petted lady with time heavy on her hands ; whatever her lot may be, the atmosphere is always the household with its thousand and one details to distract and interrupt and restrict, and sooner or later to bring to a close.

This is a peculiarly social work, and its influence on the Bible women themselves is manifested in the earnestness of their personal service. In their religious life in the Church no company of church members are so ready to deny themselves in personal effort and in benevolence as the Bible women.

Since the establishment of the Lucy Perry Noble School this work has been conducted by the missionary in charge of the school in such a way as to greatly benefit the school. Every Saturday the whole force of Bible women and the students meet together for prayer and conference ; and each day the students spend the afternoon out with some of the Bible women in the work itself.

Rapid Growth.

The growth of the work has been very rapid. In 1860 Mrs. Rendall expressed the opinion that the time had not yet come for work to be begun in Madura. In 1867 Mrs. Chandler counted it a great opportunity when invited to one house in Madura to instruct the women. In 1872 there were 5 Bible women, and less than 20 women under instruction, and they were limited to the Brahman, Nayaka and cultivator castes. In 1909 these numbers had grown to 18 Bible women and 746 women under instruction from 30 castes, and those who had listened to the words of the Bible women numbered a great host, even 15,524. Of these figures Miss Swift wrote :

A statement of numbers means far less to those who read them than to us who can remember the faces of those who have looked into our eyes

while listening to words of love and hope. We can recall the rich and poor, the old and young, the strong and the feeble, the young girl-widow and the old girl-widow, grown childish with the emptiness of her life. We can see the blind, no longer able to see the words of life but drinking them in while the Bible woman talks. There are Hindus and Muhamadans and Saurashtras in our memory procession, sparkling eyes and dull ones, gay flaunting silks and cotton rags. We have wild scenes of noisy crowds in our memories, and of a quiet corner on roof-top with kneeling women bowed in prayer. We have seen women roughly beaten because found reading a Christian book, and we have seen many friendly husbands and fathers sit by listening with approval to the Bible lesson. Men have roughly forbidden the Bible women's visits, and others have called them and commanded their women to study. Our books have gone into hundreds of homes this year. We have heard of many incidents in connection with them, of men who took them to their offices to read to others, of women who gathered a circle about them to listen.

Fortunate is the missionary who is able to establish happy relations with large numbers of Hindu women. But the Bible woman must be her pioneer.

In the Villages.

Started by Miss Root.

When Miss Mary Root came to Madura in January 1890, she had seven months' experience in superintending the work of Bible women in the stations of Dindigul and Palani, and was well prepared to start the new department entrusted to her care by the Mission, *e.g.*, the Bible Women's work in that part of Madura on the north of the river and in the villages of the Madura station. The way the work opened up was thus reported to the Mission by Miss Root in 1892 :

Previous to the year 1890 in villages where a catechist or teacher was stationed, and in other villages visited by the missionary and missionary lady, attempts were made to reach the women, but in most of the villages no regular course of reading and instruction was in operation. During the first months only one Bible woman was employed in this village work. The plan was to follow on from villages nearest the town to those more distant. Beginning first with two villages, this pioneer Bible woman pushed her way on until now she alone has seven villages under her care. This village work was begun on a small appropriation. At first it was feared that no suitable women could be found for the work, but in a most wonderful way money has come in just when the next forward move was to be taken, and women have appeared as they were needed, who were willing to undertake the work, though it required no small degree of perseverance and courage on their part to go to the ignorant village women with no certainty that their visits would be welcome.

Many of the village women are awaking to the thought that life may hold for them something more than mere drudgery and idle talk.

When I see how hard many of these village women work and the poverty among them I wonder at their perseverance. Think of a woman

out in the field holding a stick in one hand with which to drive away the birds from the ripening grain, and in her other hand a book from which she is learning her lesson !

We hope to reach all the villages of the station, and we expect the way will be opened for us.

Village women are not so very different from town women; perhaps there is less home life, and more stagnation. Mrs. Tracy has well described their situation :

> Village life is utterly stagnant. The women gossip and quarrel and go the round of their domestic duties, caring for little else. It is one of the sad features of the life of natives in India that there is no such thing as what we in the West call 'home life.' Disorder, low ideas, and ignorance prevail.
>
> There is a type of women who combat every endeavor on the part of the Bible women to release them from their bondage and to enlarge and enrich their lives. They are the conservative of the conservatives, with abundance of leisure.
>
> The very narrowing of the scope of their lives for centuries has increased its intensity, and they oppose social reform at all points, and nowhere more than when it is directed to ameliorate their own condition, being supremely contented with the narrow sphere which man has grudgingly given them.
>
> These same women have great respect for our Christian women. But they cannot discern that it is the reception of the Gospel that raises and refines them in a marvellous degree.
>
> We want to break in upon and break up this monotonous existence, substituting the new stimulating life of faith in Christ Jesus, both to Christians and non-Christians. This is the work which we aim to do by the Bible women.

By the end of the period this department had developed until it counted about 20 workers and 1,000 pupils in 100 villages.

In addition to this house-to-house work the Bible women of both town and villages periodically go on itineracies, especially to Hindu festivals, where multitudes are gathered and very many hear their preaching and singing.

Extension through the Stations.

All the stations carry on the same kind of work through Bible women. In Arupukotta this has grown almost to the dimensions of the Madura department. Previous to 1903 Miss Barker and especially Mrs. Hazen had accomplished great things in that line. In 1903 Miss C. S. Quickenden had joined Mrs. Hazen as an assistant and worked for more than two

years, when she was encouraged to apply for regular appointment to the Woman's Board of the Interior. As Miss Quickenden was about to go on furlough the Mission passed the following vote :

> The Mission desires to place on record its grateful appreciation of the splendid service Miss Quickenden has rendered during two and a half years in the Arupukotta station. Coming to us providentially in a time of sickness, she has been able to carry on successfully the large work which without her aid must have suffered great loss. She has worked in harmony with us and identified herself with all our interests.
>
> We therefore, in view of her application to become a member of our Mission and in view of Secretary Patton's inquiry, cordially approve of her appointment by the Board as a member of this Mission ; and we recommend that her expenses be paid from England to Madura when she returns under appointment.

The appointment was duly made, and at the end of 1907 Miss Quickenden took charge of the Bible Women's work and Hindu Girls' school in Arupukotta station.

(7) WOMAN'S MEDICAL WORK.

As the only remaining department of work for women this is the place to consider it ; and it will naturally lead us to the parent tree of which it is a branch, the general medical work of the Mission.

While Mrs. Capron in 1877 took charge of the medical work for women in Madura, it was as a branch of Chester's work in Madura, and Mrs. Capron herself was practically his assistant. The first lady doctor ever sent to the Mission was Dr. Pauline Root, who arrived October 14, 1885.

For the first year and a half Dr. Root gave much time to the study of Tamil, but found it impossible to resist the many urgent requests to visit and treat cases among Hindu and Muhamadan women in the city. Many of these were in Brahman families, and all of them of so severe or complicated a nature that the friends seemed to consider that the only hope of a patient's life was from a visit by the lady doctor.

The school house erected by Palmer in 1872 next to his dispensary was fitted up in 1886 as a woman's dispensary, and some urgent cases were received as inpatients.

COMPOUNDING ROOM, WOMEN'S HOSPITAL.

WOMAN'S HOSPITAL.

In May 1887 the Mission voted :

That Dr. Root having passed her first examination in the vernacular, the medical work for women and children in the Madura Mission dispensary and in the District be assigned to Dr. Root.

The Woman's Hospital.

In the following January, as Chester was obliged to take furlough, Dr. Root was placed in charge of all the medical work in Madura. With these steps taken by the Mission the work was rapidly expanding and making the need of hospitals very clear. In 1889 this was considered important enough to call for a special meeting on the 10th October, of which the secretary made the following record :

Most of the members of the Mission now in the district met to-day and discussed Dr. Root's request that she be permitted to seek from the Ladies' Board a grant for buildings for the Woman's Medical Work. Whereupon they voted unanimously (subsequently agreed to by the other members of the Mission by means of a circular vote) the following ;

In view of the great need of separate buildings for the dispensary of Dr. Root for the medical treatment of women, and in view of the fact that very suitable land and buildings are now available at a reasonable price close to the Ladies' Home, the Mission vote that Dr. Root be permitted to ask of the Ladies' Board $2,000 for the purpose. The Mission hope that this sum may, without prejudice to the other departments of our work, be granted.

This request was soon granted and plans and estimates were forthwith prepared. But the "suitable land and buildings" were not so available as at first appeared. In fact the price demanded was prohibitive. So in January 1890 the Mission voted approval of the use of mission land opposite the ladies' compound, on which were situated the houses for assistants.

History was repeating itself, and continued to do so in the matter of funds. In September Dr. Root came before the Mission with the need of more money, to which the Mission responded with approval for sending a request to the W. B. M. for a supplementary grant, which should be more than the original grant, *viz.* $3,000. And this time they said nothing about its being given "without prejudice to the other departments." Meantime the site indicated was found too limited, and the foundations were laid at the west end of the ladies'

compound, projecting into the A. B. C. F. M. compound and taking in a portion of the site formerly occupied by Palmer's school.

From this time the work was rigorously pushed, with one uncertainty hanging over it, *viz.* whether the W. B. M. could give enough money to put on a second story or whether it must remain a one-story building. It was to be 80 feet long by 38 feet wide, with a veranda 10 feet wide in front and 6 feet wide on the other three sides. The W. B. M. had given $2,000 in 1890, and this, with generous donations from Indian friends and a grant from the Madura Municipal Council, would suffice for but one story. In order therefore that it might not be disproportionately low the walls of the one story were built very high. Before the roof was on, *e. g.* in 1891, the good ladies of the Woman's Board had sent out the remaining $3,000; and then, to secure harmonious treatment of the upper story, the continuation of the work was put into the hands of W. N. Pogson, a Madras architect.

The building was opened to the public with dedicatory exercises the 28th July 1893. The cost was Rs. 18,797, of which the W. B. M. had contributed Rs. 14,038 ($5,000), the Municipal Council Rs. 1,500, and Indian friends Rs. 3,259.

At the opening the wife of the district judge presided, making a graceful speech, and presented the keys to Van Allen for the Mission. In addition to the part taken by missionaries, addresses were made by the Raja of Ramnad, the largest Indian donor, and by an Indian member of the Municipal Council. It was a distinct loss not to have the presence of Mrs. Capron, who had commenced the separate medical work for women. Mrs. Capron had retired in 1887. But Chester, the missionary physician during the early years of this work, who had been Mrs. Capron's adviser in it all, was present and took part in the exercises. Another loss was the retirement of Dr. Root which was announced on that very day. When others were skeptical about the advisability of

the Mission's undertaking to conduct a woman's hospital, Dr. Root had the vision and was obedient unto it ; and who shall say it was not a heavenly vision ?

The finishing touches were put on in the upper story after the opening, and there was no lady physician, so it happened that the first in-patient was a lady of the Mission, who gave birth to a son in one of the wards of the new hospital January 9, 1894.

Dr. Harriet E. Parker arrived for this work November 15, 1895, and on the 15th September 1896 the Mission passed the following :

In view of Dr. Parker's having passed her first examination in Tamil voted that she be placed in associate charge, with Dr. Van Allen, of the Medical Work for Women in Madura.

In January 1898 Dr. Parker was placed in full charge. As the work grew the accommodation in the hospital building was insufficient and ten years after it was Dr. Parker's privilege to erect an annex. Of this she wrote :

Our hopes this year have centered in the new 'Harriet Newell Hospital Annex,' now nearly completed, which has been so kindly given, through the Board, by Miss Helen S. Lathrop and her family and named for the pioneer missionary girl, who was of their kindred. It has waiting, consulting, treatment, and drug rooms on the lower floor for the use of the out-patient department ; and chloroforming and operating rooms upstairs, with six smaller ones for the compounders and nurses, who now live in the hospital. When this space can be utilised, we shall be able to lodge 50 patients comfortably in the hospital, which is now full with 30 and often far too crowded ; it will give the employees a more healthful home, only a few steps from their work yet out of sight and sound of the suffering with which they are too much surrounded ; and the separation of in and out-patient departments will enable the work to be done better and more easily.

Dr. Parker and her Assistants.

Dr. Parker has been fortunate in her assistants. Her companion Mdlle. Cronier endeared herself to all in the Mission and to many patients. Recently Mdlle. has been called to her heavenly home, and the Mission has passed the following resolution :

We record with deepest sorrow the death on the 14th January of Mademoiselle Zeline Eugenie Cronier, who came to Madura in 1897 to minister as she could in the work of the Woman's Hospital as companion to Dr. Harriet E. Parker. Mdlle. Cronier was an ideal companion in her

personal relationship, in her hospital ministry, and in her motherly care of little ones left to the tender mercies of the doctor. We express our most earnest sympathy to Dr. Parker, now on furlough, and also to the members of Mdlle's family in Paris.

In 1904 Miss Pichaimuttu, daughter of one of the pastors connected with the Mission, who had been trained as a Hospital Medical Assistant in the Madras Medical School, took her place in the hospital, and has become a most valued assistant. Many faithful nurses have also been trained, some of whom have gone to work in other missions, even as far as Mysore City.

3 GENERAL MEDICAL WORK.

Edward Chester.

When one turns to the general medical work of the Mission the personality that looms large is that of Chester with his service of forty-three years. With his untiring energy and splendid equipment for active work in almost any department of the Mission, he could not but be prominent in the general history ; and in the history of the medical department in its relation to all mission interests he is *facile princips.*

Dr. Palmer was mission physician in 1872, and had won the esteem and confidence of the whole community. An evidence of this was the donation of Rs. 1,000 for the dispensary which he reported to the Mission that year as from Thomas Scott. But his health failed and in 1874 he had to retire, and Chester carried on the work of mission physician, in addition to his own separate medical work and his care of the Dindigul station, for 14 years. What that meant can best be understood by studying the medical work done by Chester in Dindigul.

Medical Class.

A Mission so vigilant as this in training its own agents has never lost sight of the need of training medical assistants, but for various reasons that effort never became permanent. Lord had a grant of Rs. 500 each year in 1866 and 1867 for a medical class ; but in 1867 he went home to die. Then for two years a less amount was allowed for medical students in

Dr. Shelton

Dr. Chester

Dr. Van Allen

Madras. Again in 1870 the grant of Rs. 500 was revived and Palmer carried on the class until he left. On Palmer's departure in 1874 Chester was allowed the grant and permitted to establish a new class in connection with his dispensary at Dindigul.

This action was not taken without opposition. Burnell, who was par excellence a vernacular missionary, entered the following protest :

> I protest against the vote of the Mission giving charge of a medical class to Bro. Chester, when his hands are so full of work, especially as it is to be taught in English.

For ten years Chester received this grant and did the work, though it was merged with his other work. In 1884 Clark wrote that some reductions were necessary, and Alden had undertaken to make a special appeal for this class, so the grant for it was taken out of the appropriations. It has never appeared again. But the quiet work of Palmer's medical class bore fruit in the life and work of a number of medical assistants who served in connection with the mission medical institutions for many years. The student who has served the longest in such a capacity is referred to in a vote of the Mission passed January 17th 1873 :

> S. V. Perianayagam, of the medical class under the care of Dr. Palmer, was appointed to Mandapasalai station.

In 1909 Perianayagam had been the chief medical assistant in Madura for 28 years.

Branch Dispensaries.

Chester's purpose in establishing medical classes went beyond the plan of merely supplying the Dindigul and Madura establishments with assistants. He conceived the greater plan of establishing branch dispensaries in the several stations for the mission establishments, and also in the various important towns and villages of the district for the sake of the multitudes of people who could not or would not go to the larger dispensaries. The cost would be prohibitive if such a large number of dispensaries had to be manned by highly

trained medical men, but not if men of lower grade could be secured. These he considered could be trained with sufficient knowledge of the treatment of the ordinary diseases of the country, and ability to perform all minor operations, to enable them to replace, as he said, "the large army of ignorant and crafty native doctors, who kill and maim more by their mercury and heathen diet than all they cure."

The government officials living in Dindigul and the Madras Government itself had long noticed and appreciated Chester's good medical work and when he offered to conduct a medical school and establish branch dispensaries, if they would provide the means, the Local Fund Boards readily adopted the proposal. Thus in November 1875 was opened the Madura Local Fund Boards Medical School in Dindigul. 10 students were to be admitted each year, each one to receive Rs. 5 per mensem the first year, Rs. 6 the second year, and Rs. 7 the third. The course was for three years, so the whole number was limited to 30. In 1878 Chester had the pleasure of reporting :

> This year will ever be a notable one in the records of the Dindigul Dispensary from the fact that in October the first class graduated from the Madura L. F. Boards Medical School. Thirteen young men, three of whom had attended the class at their own cost, received diplomas, or certificates, after a thorough examination, lasting three days, in the various subjects which had formed the curriculum of study of the three years' course.

The Boards had also given the services of a graduate of the Madras Medical College.

On the graduation of these young men the Madura and Dindigul Boards held a joint meeting at which they asked the sanction of the Revenue Board for the establishment of branch dispensaries at Manamadura, Melur, Kamudi, Tirupattur, and Devakotta in the Madura Circle, and at Tirumangalam, Battalagundu, Bodinayakanur, and Vedasandur in the Dindigul Circle. The plan was sanctioned and carried out in nearly all these places.

In 1882 Chester reported :

> The School at Dindigul sent up in June to the examination of the Madras Medical College nine students of the third class hospital assistant grade, of which number, seven passed. The examination, which continued through three days, was a severe one. Forty-eight candidates were presented for the examination, and Dindigul students were second and fifth in the list of those who passed. These passed Dindigul students are now attached to Civil hospitals at Trichinopoly, Tanjore and Madura, but will be employed in July 1883 to take charge of Local Fund Branch dispensaries. As funds in the budget for 1883-84 would not permit of the opening of seven new L. F. dispensaries in the Madura and Dindigul Circles, Government has sanctioned the proposals of the Madura L. F. Boards to employ some of the Dindigul men who passed last June, at Madras, to act as Village Sanitary Inspectors, on the same pay as those employed in the L. F. Branch dispensaries.
>
> It must be for a time tentative, but I believe that it will prove a great success, and that most important advantages will result from the trial. Certainly if an ounce of prevention is worth a pound of cure it will be vastly cheaper for the L. F. Boards to pay for the support of these young men, whose sole work will be to attempt to improve the supply of good drinking water in all the villages, and bring these villages under the best sanitary condition, than to supply cholera pills, chlorodyne, pill distributors and disinfectants after cholera has broken out in the district.

It was a heavy burden to carry, and Burnell's protest was not without force. After six years Chester felt obliged to resign the office of Superintendent of the Madura Local Fund Boards Medical School, and Government took over charge, finally locating the school at Tanjore. As Chester closed his connection with it he could well write :

> It is pleasant to know that there is no other portion of the Madras Presidency better supplied with dispensaries than the Madura district. And it affords me no little satisfaction to be able to state that the young men in charge of the fifteen Local Funds Branch Dispensaries, all of whom are graduates of the Madura Local Fund Boards Medical School, Dindigul, have accomplished in the year under review a good amount of creditable work.

Relation to the Board.

Chester's mission medical work in Dindigul had been started and conducted without any mission grants, and for years he maintained it by his own personal efforts among his friends. By 1882 the financial burden was so overwhelming that at the mission meeting at Kodaikanal he stated to the Mission in his strong impulsive way,

> What appeared to him a necessity to visit America, unaccompanied by Mrs. Chester, to secure funds to carry on extra work at his station unprovided for by the Mission, especially to get the means to finish the

needed buildings for his hospital and dispensary at Dindigul ; stating also that he would arrange, the Lord prospering, to return within six months.

He therefore requested mission permission to make this visit. The Mission thoroughly sympathised with his need, and passed a vote recommending the hospital and dispensary to the Prudential Committee for a special grant. But they felt unable to grant permission to visit America, and asked him to apply to the Committee for furlough in the ordinary manner. Chester so strongly felt the need of going immediately that he resigned from the Mission. But the next day he came and withdrew his resignation, saying he would refer the matter on appeal to the Prudential Committee for their decision.

Clark was absent from office ill when these matters reached Boston, so they could not be considered for several months, but in January they were happily settled by a cablegram from Clark, "Chester's buildings voted." This was followed by a letter from Clark, in which he said :

In this present need of funds and this time of reduction, the Committee did not feel prepared to vote the sum of $ 5,000 outright, but vote $ 2,000 for the current year, and authorize you to bring in an estimate of $ 1,000 each year for three successive years.

Dr. Chester's work seems to be a great success, and the arrangement by which he secures medical catechists at various points and dispensaries at so many places for the convenience of the mission has had great weight with our Committee. It is understood, of course, that Dr. Chester remains in the field at his post instead of coming to this country.

Chester died at his post Wednesday March 26th 1902, having attended his last service only the Sunday before. It gives a pang to every one who knew him and his splendid work to read in the mission record of the following May that the Dindigul medical work was discontinued. But it was not discontinued ; when the Mission dropped it, the people of Dindigul took it up and aided the Government in making his work permanent through the Government's new "Chester Hospital."

Frank Van Allen.

When Frank Van Allen came to the Mission to be mission physician with his good wife in 1888, thanks to Rendall as

representing the best thought of the Mission, the spacious doctor's bungalow had not been sold to the Woman's Board for the Ladies' Home, but was ready to become the home of the doctor's family for many years to come.

If ever a man was led to his special sphere of activity, it was Van Allen. In 1890 he had passed his vernacular examination and received charge of the medical work of the mission physician. In 1891 the increasing number of patients made it necessary to erect a temporary ward adjoining the dispensary. It comprised one large room with ten beds, money being provided by patients. With an increasing practice it was perfectly certain that this ward would soon be insufficient, but it was of much benefit to the doctor himself in two ways. It suggested what patients might be persuaded to do, and also opened his eyes to the superiority of separate wards for Indian patients with all their ideas of caste separation.

Van Allen had from boyhood possessed an aptitude for getting money for anything he needed, and this trait stood him in good stead when he came in contact with wealthy patients in his missionary work. Add to that his aptitude for winning their affection as well as their money, and he was bound sooner or later to find himself with resources for a new hospital. And yet it was well that he did not have the means before gaining an insight into the needs and tendencies of the people. Had he built without Indian experience he would have produced low buildings with a few large wards, instead of the stately two-story structure of many single wards that appeared later. The building of the Albert Victor Hospital, as it was named, is an interesting story.

Project for a New Hospital.

Early in his practice one day, after much hard work in the old dispensary, a zemindar came and begged him to go and see a relative four miles out of town, who had been very ill with dropsy and had come from his distant village to wash in the sacred tank at Tiruparangundram and die. The doctor

pleaded weariness and tried to avoid the long trip. But he finally went, not once only but many times, and to the surprise of the patient himself and his friends the patient recovered. This resulted in a donation of Rs. 800, and, even better than that, in an introduction to the large circle of Tinnevelly zemindars. True, they thought after curing such a hopeless case the doctor could cure anything and brought to him so many in a desperate condition that a number of failures followed ; but his reputation stood firm on that first cure.

Aid of Four Special Friends.

In 1894 he began to agitate for the fulfilment of his purpose, and in his efforts he found four special friends able and willing to be of great assistance to him. On looking back afterwards he felt that while he might possibly have succeeded had any one of them failed him, he certainly would have failed had any two not rendered the assistance they did. The hospital was built in three distinct sections, and the work went on in corresponding periods of time.

The friends of the first period were Bashyachariar, a brilliant young pleader of the Madura Bar, and A. L. A. Ramaswami Chettiar, a wealthy financier, who was lending his support to the Raja of Ramnad. Bashyachari informed the doctor that the Raja had set apart Rs. 6,000 for a bathing ghat at the foot of the Vaigai bridge, but that this would never be built, and suggested that the Raja be asked to transfer it to the hospital. The suggestion was acted upon and the Raja agreed. But the consent of the Raja did not mean money until the Chettiar received the same in writing ; as soon as that was secured the Chettiar converted it into good money.

With this Rs. 6,000 the first section of the hospital, the foundation, was laid entirely in stone. It followed more or less the line of the ditch of the old fort, and in some parts had to be sunk to the depth of nine feet. A stone rishi on his knees was exhumed and set upright before the mission bungalow, where he could continue his meditations in peace.

The second period was that occupied in the erection of the main floor. For this section the doctor had to rely upon his own efforts. Taking his faithful Hindu assistant, Minachi Naidu, he went among his wealthy friends and patients, the relatives and caste people of Ramasami Chettiar and received from them a round Rs. 5,000. Some of the leading men took from their common temple funds Rs. 1,000 or more at a time and thus made up the amount. Other gifts increased the amount and the second section was completed.

The third period was the most difficult of all, but with increasing difficulties came the assistance of two more friends, *viz.*, the mission secretary, Dr. Jones, and the Honorable Rama Subbu Iyer, one of Madura's leading Brahman gentlemen. In fact all four of these friends gave valuable aid in accomplishing the great object in view.

Rs. 10,000 were needed for the last section of the work, and the generous Raja, having already contributed in one way and another nearly Rs. 10,000, gave his promissory note for another Rs. 10,000. With this in view the last section was started.

A change of personnel in the Governor's Council in Madras opened the way for approaching the Government with a request for a grant from them ; and Jones succeeded, not only in securing a grant of Rs. 2,500, but also in persuading His Excellency to come down to Madura and open the new building. Just then the Raja wrote that his circumstances would prevent his meeting the obligations of that promissory note. The work was rapidly approaching completion, and the Governor was coming to open it. The doctor could not suspend operations, so he went into the bazar among his Chetty friends and borrowed Rs. 10,000, and the building was opened by His Excellency with a debt of Rs. 10,000 upon it.

Zeal for giving toward a large project easily flags, and even Bashyachari felt that he had done what he could. But he was asked to make a speech at the opening in the presence

of the Governor. The result was that whether he waked up anybody else or not he waked himself up to the extent of accompanying the doctor on a second visit among the wealthy Chetty villages to clear the debt. The opening took place in October 1897. In the following May, the hottest month of the year, but the month when the Chetties are most likely to be at home, the doctor and his friend made the tour. When the American lagged with fatigue his Indian friend would call on him to brace up, and not yield to any difficulties. Ramasami's powerful influence was in evidence too, and they returned with Rs. 5,000, half the debt.

Then comes in the fourth actor in this drama of friendship, *viz.*, Ramasubbier. A Society for the Protection of Animals had been formed in Madura and then disbanded, and Ramasubbier had put Rs. 100 into it. He went to Robert Fischer, the holder of the Society's money, and proposed that his Rs. 100 be given to the doctor for the debt on the hospital. This suggested a larger proposal, *viz.*, that it would be eminently fitting to give the whole amount in the Society's treasury at the time of disbandment for the debt of the mission hospital. Fischer agreed, and as the amount was Rs. 5,000 the whole debt was cleared.

Distinguished Success.

In April 1897 the Mission had expressed its appreciation of the doctor's work as follows :

> The Mission expresses its high appreciation of the great efforts and distinguished success of Dr. Van Allen in building a large mission hospital without expense to the American Board and the Mission ; and with a view to developing an interest among our Native Christians in the same, and to showing their grateful appreciation for the Hospital, we urge that each station contribute at least enough to furnish one ward in the new Hospital.

Thus was built the Albert Victor Hospital. With 19 wards, a chemical and bacteriological laboratory and other rooms, with verandas ten feet wide surrounding both stories, and with a prominent portico in front it is a most conspicuous and attractive building. And it is kept spotlessly clean at great expense, which adds both to its beauty and usefulness.

ALBERT VICTOR HOSPITAL.

Endowment of the Hospital.

An interesting sequel to this story is that of the growth of its endowment. A few years after its opening the same friend who had helped to complete the building, Ramasubbier, gave ten shares in the Madura Mill, worth Rs 1,000 at par, as the beginning of an endowment. Through his influence a friend of his added another thousand. In the Sivaganga Zemindary there is a public fund, called the Magamai Fund, from which an annual contribution was being given to the Hospital, when it was suggested to the official in charge that a lump sum be given ; this was done and Rs. 5,000 was added to the endowment.

Many of the Chetties carry on business in Colombo and Rangoon, as well as other places, and they had often invited the doctor to visit them. So he made trips to each of these places, and was rewarded by receiving in Colombo Rs. 5,000 for his endowment, and in Rangoon Rs. 6,000.

Again, toward the close of this period a legacy of Rs. 1,000 was left by a Chetty gentleman. This was disputed in the courts, but left unmolested by the Madras High Court. So by 1909 the endowment had grown to Rs. 19,000. Such generous support of a Christian missionary institution by Hindu gentlemen is remarkable.

The Question of Fees.

Theoretically the Mission believes in the systematic collection of fees from patients. In May 1890, after voting a request for a special grant to the Woman's Hospital, the Mission put itself on record thus :

> The Mission desires to express itself in this connection as averse to entertaining any more requests for special or increased grants for the medical work until a systematic effort is made to collect funds from well-to-do patients towards the support of this institution ; as the Mission does not believe it wise or expedient to ask money from the Board to do this work for people who are well able to pay, at least in part, for it ; and who, by paying, will better appreciate the benefits they are receiving.

Practically this has not been done in either of the hospitals, and the Mission has gone on asking for special grants for

both institutions. The question was raised in 1901, when Drs. Barton and Loba and Mr. Whittemore came as the Board's second deputation to the Mission. The answer given to them was that when our doctors are able to raise from wealthy patients in the way of donations to the Hospital far more than they could by fees from rich and poor alike, it is better to accept the situation and secure the larger income, and in addition to the income the greater personal interest that attaches to personal gifts. It may not always continue so, but up to the end of the period of this history the Mission had no reason to regret walking in the brighter light of experience rather than in the candle light of theory.

These then are the departments definitely marked out by the Mission, each for some special work within distinct limitations, concentrating its energies toward the better fulfillment of its purposes.

There are many other features of the work of the Mission not so distinctively marked off as yet, but equally important, and in the process of gradual crystallization into departmental limitation and concentration. To these we now turn to round out the view of the Mission in the period lasting to the 75th year of its history.

4 ENDOWMENTS

The old policy of the Home Board was to not encourage endowments, but rather to provide for its work by direct appropriations and thereby maintain a more direct and constant supervision. But gradually endowments have worked their way into the administration of the Mission, until they have become an essential factor. Nor was the hospital endowment the first to be received. Long before its inception friends of Pasumalai had established various funds in the way of endowment, as indicated in the chapter on that institution.

29 Scholarships.

WASHBURN SCHOLARSHIP.

This, the first of all, was presented with the letter following :

I herewith transfer Rs. 1,000 to the American Madura Mission to be held by its treasurer under the following conditions.

The above sum with any other that may be added to it is to be held as the Washburn Scholarship Foundation in the academic department of the Pasumalai seminary.

It is the desire of the donors that the principal be safely and permanently invested and that the interest only be used from year to year ; and that the treasurer of the Mission and the principal of the seminary with any representative of the family that may be a Member of the Mission have the management of the fund.

It is also their desire that the scholarships from the fund be awarded with a view to encourage truthfulness, manliness, and good character in all respects, as well as good scholarship.

It is their desire that needy Christian boys above fifteen years of age, who have been six months regular members of the school and who stand in the upper half of the class in scholarship and bear a good name in the school for industry and good character shall have the privilege of being candidates, and if appointed, allowed to hold the scholarship one year with the opportunity of holding it again like any other.

It is their desire that the above committee with two persons selected from the Mission Committee on the seminary shall frame rules and regulations according to which the appointment of stipendiaries shall be made, examinations held and the amount to be paid to each stipendiary shall be decided by this committee themselves.

It is finally the desire of the donors that if the seminary ceases to be an academic institution the income of this fund be transferred to another institution of equal or higher grade with the seminary as at present which shall be under the care of the Mission and that the financial committee with the approval of the Mission have the right to make the transfer.

Pasumalai, Madura, (Sd.) GEO. T. WASHBURN,
October 29th, 1879. *for the Donors.*

The amount of this scholarship was gradually increased until in 1909 it was Rs. 5,300.

BURNELL SCHOLARSHIP.

In 1800 Burnell gave Rs. 200 to start the Katie Burnell Scholarship, and for two successive years added Rs. 100 each year making it Rs. 400. Two smaller funds were added to this, increasing it to Rs. 750, and the name was changed to " Burnell Scholarship," and as such it continued until 1906. It was an offering of the family of one of the older missionaries as an evidence of their interest in Pasumalai.

Welsh Scholarship.

This is explained by the mission minute of September 12, 1882 :

> Bro. Jones read a letter from the Committee of the Northern Association of Welsh Congregational Churches in reference to the sum of $505, which they had collected from the Churches of their Association to establish a scholarship in Pasumalai Seminary.

The Mission recorded their hearty appreciation of this gift and said :

> We accept the trust in accordance with the suggestion of the accompanying letter, and will use the proceeds of the fund in accordance with the wish of the donors. We also appoint the Treasurer of the Mission, the Principal of the College at Pasumalai, and Bro. Jones as a Committee to administer this trust, which will be known as the Welsh Scholarship of the Northern Ohio Congregational Churches.

The original sum yielded Rs. 1,215 ; before 1909 it was increased to Rs. 1,260.

Pasumalai Scholarship.

This was begun in 1883 by gifts amounting to Rs 350, and afterwards was combined with other funds.

Noyes Scholarship.

In May 1884 the Mission received a letter from Noyes, presenting a donation of $ 300 from his Madura born son, J. C. Noyes of Cincinnati, for the endowment of a scholarship at Pasumalai, asking that it be called the Elizabeth A. Noyes Scholarship, and placed at interest, the proceeds to be applied to the support of a student from Periakulam station. At Noyes's request it was afterwards called the Noyes Scholarship. The Mission accepted the fund, and entrusted the administration of it to a committee consisting of the Mission treasurer, the principal at Pasumalai, and the missionary at Periakulam. It yielded Rs. 700, and continued at that figure until 1906.

Jubilee Fund.

This was the offering brought at the Mission's Jubilee and in connection with that celebration. It was devoted to the general endowment of the Pasumalai Institution, the

principal to report annually upon the expenditure of the income. It amounted at first to Rs. 5,050, and by 1909 had been increased to Rs. 5,200.

Clancy and Scudder Scholarship.

This is explained in the following record:

The foundation of this was a legacy of $300, bequeathed by Mrs. Taylor of New York State to Mrs. Washburn, and by Mrs. Washburn transferred to the Pasumalai Institution. In January 1885 the Mission accepted it as the 'Clancy Scholarship.' But it was not put on deposit until June of that year, when an additional sum of $400 from Horace E. Scudder was united with it, and it was deposited as the Clancy and Scudder Scholarship. It was to be invested by a committee consisting of the Principal of the Pasumalai Institution, and Bro. Hazen.

Scudder's contribution was in commemoration of his brother David, who was drowned in the Periakulam Station. It amounted to Rs. 1,500, and continued until 1906.

Gloversville Scholarship.

This was given by friends of Dr. and Mrs. Washburn in the Congregational Church of Gloversville, New York, as a token of their interest especially in Mrs. Washburn, because she was a member of their Church. It was first deposited in January 1889, being a sum of Rs. 1,000, and it continued until 1906.

Pasumalai Endowment Fund.

In 1892, when Pasumalai celebrated the jubilee of its founding, "all the agents of the Mission with the missionaries," says the record, "decided to devote a month's salary to the fund." The plan was to collect it during three years, and close it when they should again celebrate, 1895 being the jubilee of their removal from Tirumangalam to Pasumalai. The plan was successfully carried out. In 1893 they had Rs. 2,049 to deposit and by 1895 it had been increased to Rs. 11,901-15-8. This was soon raised to Rs. 12,000. When the Seminary was separated from the College Rs. 3,000 of this was set apart for the Seminary; and later when the College was moved to Madura a portion was given to it. Meantime other funds had been added to it, so that in 1905

the Seminary's portion was Rs. 4,150 ; the Pasumalai High and Training School's Rs. 3,886 ; and that of the College Rs. 6,000.

CAPRON SCHOLARSHIP.

This first appears in the record in the Mission's vote of September 1895:

> The Mission extend their hearty and grateful thanks to Mrs. Capron for her liberal donation of $ 400 for a new scholarship in Pasumalai, to be called the William Banfield Capron Scholarship.

The $400 netted Rs. 1,314, but it was soon increased to Rs. 1,675, and by 1909 had been further increased to Rs. 1,740. By a process that appears in other scholarships, as the amount increased the name was shortened to Capron Scholarship.

SEDGEWICK SCHOLARSHIP.

This started with a short name, amounted to Rs. 500, and continued until 1906, the income being used for the college in accordance with the wishes of the donor. It was presented in 1897.

FARNUM SCHOLARSHIP.

In 1897 Mrs. Farnum of New Haven gave $250, which was, in accordance with the wish of the donor, placed in the care of J. S. Chandler during his connection with the Mission, "for the support of a student at Pasumalai." It amounted to Rs. 800, and continued until 1906.

BARTHOLOMEW SCHOLARSHIP.

On the 24th December 1893 F. M. Bartholomew, a master in Clifton College, Bristol, died of cholera in the traveller's bungalow in Madura. He was very highly esteemed by a multitude of friends in India, as well as England, and in 1898 the Bishop of Hereford sent to the Mission 50 pounds sterling as a "Bartholomew Memorial at Madura." This was forthwith deposited in two parts, Rs. 500 as the Bartholomew Scholarship, for Christian students in the Mission High school; and Rs. 250 as the Bartholomew Bible Fund, for the distribution of the Bible among all the students of the

School. The next year Judge Hamnett, on learning of the Bishop's gift, sent Rs. 100 to be added to the scholarship, with the stipulation that the interest on this sum should be awarded for one or other of the following subjects, *viz.*, English Composition, General Knowledge, Natural Sciences, and Technical Knowledge of some Art or Industry.

To this a brother of Bartholomew's added 5 pounds sterling; and these gifts, with a promise of Rs. 50 more from Hamnett, stimulated a number of old Cliftonians to contribute to the same. More than that, the teachers and friends of the school among the Indians were led to start small funds on other lines.

The Mission gratefully accepted these gifts on the conditions specified, and added to the two already mentioned three more, *viz.*, the Bartholomew Memorial fund of Rs. 500, a Muhamadan Scholarship of Rs. 150 for the benefit of Muhamadan students, and an Alumni Scholarship for any worthy student, which was Rs. 150 at first, but was increased to Rs. 300 in 1904, and continued the same.

DUMERGUE HOSPITAL FUND.

This was a sum of Rs. 400 that came to the Mission through Van Allen in 1899. It had previously been raised in a fair held by Mrs. Dumergue, the wife of the district judge, for the benefit of the women's hospital. It continued until 1906.

WASHBURN MEMORIAL FUND.

In March 1900 Dr and Mrs. Washburn retired from the work and returned to America. The following September the College invited its old students and friends to meet at Pasumalai for a college day. An interesting incident of the day is thus recorded by Zumbro:

> One practical outcome of this day was the inauguration of a scholarship fund to be known as the Washburn Memorial Fund, in commemoration of the long period of service which Dr. Washburn gave to the College. The inauguration of this scheme is due entirely to the teachers of the College, and is an expression of their appreciation of his life and work in India.

It was first deposited in 1903 when it amounted to Rs. 111-2. By 1909 it had increased to Rs. 135-3.

MANAMADURA ORPHANAGE FUND.

In 1901 there was in the hands of some of the missionaries for famine relief a balance of Rs. 2,000. This was deposited for the endowment of an orphanage established in Manamadura at that time. Subsequently one year's interest was added and it was continued at Rs. 2,100.

ALBERT BARNES SCHOLARSHIP.

This was in 1901 Rs. 350, a fund started two years before at Pasumalai on the retirement of Pastor Barnes to commemorate his long service of fifty years. It increased to Rs. 374-9 in 1906 and then suffered loss. In 1909 it was Rs. 104.

MRS. JONES SCHOLARSHIP.

This was started in 1899 on the departure on furlough of Mrs. Jones from Pasumalai with a sum of Rs. 150, and increased to Rs. 157-8 by 1906, when it went down; but more contributions came in and in 1909 it amounted to Rs. 208.

WASHBURN B. A. FUND.

March 26th 1904 Washburn wrote to the treasurer of the Mission from Meriden, Connecticut, passing over to him Rs. 1,000, as a scholarship under the following conditions:

First: I desire to reserve to myself the disposal of the income of the fund during my life time.

Second: As at present informed, and if not superseded by subsequent instruction from, in continuation of the efforts towards Collegiate education begun at Pasumalai by me, I desire after my decease that the income of the above-mentioned fund be used for the assistance and encouragement of young men, residents of the District of Madura and students who have completed the F. A. course in the Pasumalai College, or in case that College ceases to exist or ceases to be affiliated with the University, then for the assistance of students in the Pasumalai High School pursuing the B. A., in distinction from the F. A. portion of the University undergraduate course.

So far as I am at present informed, quite too few of the young men of the A.M. Mission in the Madura District have completed or even attempted the B.A. course. At the same time, I think that at the present time and in the immediate future we shall continue to need Christian men from our Mission in all the professions to which the Bachelor of Arts course leads.

Yet while I write this as to our own Christian men, I do not desire that the bestowal of this bounty be necessarily restricted to nominal or professed Christian students. On the contrary, if in the judgment of those appointed to dispense this bounty, the cause for which the Madura Mission is in India, and which they have most at heart can be best served by bestowing it on other special cases, that action would meet the donor's hearty approval.

I further desire that no bond or written obligation of service to the Mission be executed by the beneficiary on account of receiving the bounty. But I should think an undoubted purpose to serve his generation in a most efficient Christian way might be one essential condition of receiving the gratuity.

I further desire that the head of the College or the High School, if a missionary, and the treasurer of the Mission have charge of the distribution of the income of this fund.

The reference to the execution of a bond to serve the Mission was due to the Mission's policy of helping mission students by a reduction of fees, and in return requiring them to sign bonds to serve the Mission a certain number of years after finishing their studies. The obligation to serve the Mission was maintained after the requiring of bonds had been discontinued. But the policy broke down at times ; at other times it caused resentment and dissatisfaction ; and the question repeatedly came up as to whether it would not be better to charge full fees indiscriminately and then pay mission students the same salaries as were demanded by others. For a part of the obligation maintained was that mission students in lieu of the help received should not expect as large salaries when employed as those who had never been aided.

Ives Scholarship.

Mrs. Mary Ives of New Haven, Connecticut, visited the Mission in 1897, and at that time presented the press with Rs. 1,000. Ten years after, Mrs. Ives having died, her will gave to Capron Hall a legacy of $2,000.

Five College Scholarships.

When Zumbro was in America on furlough his friends raised five scholarships, all of which were deposited in America. They were :

$ 500 ; Abbie Webster Memorial, given by the Binghamton Congregational Church, in memory of Mrs. Webster.

$ 250 ; Given by Mr. Spottiswood, one of the Trustees of the College Endowment Fund in New York.
$ 500 ; Given by Mrs. Harris of New London.
$ 250 ; Given by Miss Alice Dodge of New York.
$ 500 ; Given by Professor Henry Farnum of Yale University.

These all appeared first in the mission books in 1908.

Losses by the Failure of Arbuthnot & Co.

29 scholarships have been described. Other funds for more temporary purposes were given and spent in many directions, but these were the funds intended to be permanent. The saddest event in all this financial history was the loss of 11 of these funds, containing Rs. 18,218, by the failure of Messrs. Arbuthnot and Co. in Madras in 1906. For more than a hundred years they had been the leading private banking firm in Madras. When doubtful ventures in various business enterprises and business depression imperilled their standing they dishonorably maintained themselves on their good name and consumed their diminishing resources until the crash came, when the London partner committed suicide, and the head of the firm in Madras went to jail amid the execrations of the Indian public. Mission societies and mission enterprises, railway people who had deposited with them their earnings on which to retire, and a multitude of small investors among the Indians suddenly found their resources wiped out.

One of the losses was that of the South Gate Church in Madura. Without a church building, and without any prospect of securing funds to build one, a sum of a thousand rupees had heen carefully accumulated to build them a room for worship on the upper story of the school building which they were using on Sundays.

Aside from this the losses of the Mission were :

	Rs.	A.	P
Outstanding cheques	119	8	0
Amount due the Mission in current account ...	1,250	13	8
Endowment and other funds on fixed deposit ...	37,465	4	4
Rs.	38,835	10	0

Subsequently about 12 per cent was recovered from the estate.

In 1909 the endowment funds of Pasumalai, the Albert Victor Hospital, and Capron Hall School were sent to the treasurer of the Board for investment in America.

5 PASTORS AND PASTORATES.

Station Catechists.

The strong man of the Foundation Period was the teacher, as that of the Personal Period was the missionary. The strong man of the Period of Development into Departments was to be the pastor, but in 1872 he had not yet emerged, he was in the process of evolving as an individuality. There were but few pastors, and they were in the condition of feeling their way and finding their position. The strong man of the opening of this third period was the station catechist. He was the missionary's right hand man, and was foremost in all efforts for the development of congregational activity and benevolence, and church life. The men at the front in the annual meetings with the workers were Loomis of Madura, Rayappan of Tirupuvanam, Gnanadikam of Manamadura, Gnanarattinam of Melur, Clark of Dindigul, Vedamuttu of Palni, Buckingham of Battalagundu, Seymour of Periakulam, Pichaimuttu of Tirumangalam, and others like them. It was through them that churches were being organised and from them that many of the first pastors were chosen.

Organisation of Churches.

The year 1872 was the most prolific of any year in the formation of new churches and the ordination of pastors. 5 churches were organised ; in Madura station the East Gate church ; in Dindigul the Pugaiyilaipatti church ; and in Battalagundu the three churches of Battalagundu, Silkuvarpatti, and Ammapatti. All but Silkuvarpatti had pastors ordained over them and, besides these four, Palni and Kambam also had new pastors. Of the six new pastors, Clark in

Pugaiyilaipatti, Vedamuttu in Palni, and Buckingham in Ammapatti came from the ranks of the station catechists. The remaining three were also mission workers, *viz.*, Isaac in Kambam, Belaventhram in Battalagundu, and Cornelius in Madura.

Half of these churches, *e.g.*, those in Madura and Battalagundu stations, were organised out of individual congregations; the other three included groups of villages, or pastorates. Time and experience revealed the weakness of depending on single congregations as a basis of self-supporting churches, especially in the villages; so more and more the churches gathered after this year were pastorates, each one comprising enough village congregations to support a pastor without outside help. It was not many years before the pastors grew strong with the exercise of responsibility and came to their own, quite displacing in influence and importance the station catechists. In co-operation with the missionaries they were ever pushing out into new localities to extend the work; though it was a matter of observation that, as between village catechists and pastors, the former worked especially for the increase of the nominal adherents, while the latter emphasised the increase of church members.

The year 1879 opened with much depression in the stations, but Rendall never failed to keep the important elements of the work uppermost in his letters to Boston. On the 13th February he wrote to Secretary Clark:

> I fully believe that the great work in hand just now is to double and treble the number of adherents in our congregations, and the number of church members in our churches. The addition of 50,000 to our congregations would help us solve some of the problems now before us.
>
> It is a great pity that in this time of famine and pestilence, when the people are too poor to do much for themselves, that our Board should be so straitened for funds as to be unable to make any advance in our appropriations. Just here let me also add that while there has been a reduction of Rs. 4,000 in our appropriations the value of the rupee has been depreciating constantly. The average discount for 1877 was slightly under 10%. The average for 1878 was 14.6%. The year 1879 opens with a depreciation of 20%, with famine prices in all articles of diet.

Influence of the Otis Legacy.

A great change came over the situation when, in the following April, Clark wrote of the great Otis Legacy left to the Board and the consequent opportunity of making grants for extra work. Rendall's letter of May 27th reflects the joy of the whole Mission, while he points out some of the uses to which it will be put. He writes :

I cannot express to you the joy we had on receiving that letter. How wonderfully the Lord has helped our Board. It would seem that our American Board, being the oldest and most influential foreign missionary society in America, the Lord has honored the cause by committing that great legacy to His servants the Prudential Committee, to encourage us all to go on with faith nothing doubting. The first thing I shall do when I speak of it to our native brethren, is to urge them to do more than ever in giving to the support of their own institutions.

After mentioning some other objects for which grants from the fund were asked Rendall continues :

For land and building at the South Gate, Madura, Rs. 1,000.

Madura is occupied as follows :

1. East side, by the station where we have the largest church in the Mission.

2. West side by the church over which Mr. Rowland is pastor. This church is a very nice church, and with the land and school house is worth Rs. 6,000. I think the Mission paid about Rs. 2,500 for this valuable property. The church is very well filled already.

3. North side by a neat building costing nearly Rs. 1,200, of which the Mission paid about half. The congregation is increasing from year to year.

4. There is nothing as yet on the south side, with the exception of a girls' school. It is high time to open ground there, and I fully believe by working there good results would follow. The amount asked for is not enough to build anything subtantial. But we could secure a piece of land and put up a plain building at first. It would be the commencement of just such a work as has already been accomplished in the other parts of the city.

In the same spirit he asks for help in the villages :

In nearly all cases the natives will be called upon to contribute their portion, and thus they will be stimulated to work together in carrying forward the good work, for which we ask your aid. I trust in applying the funds of the great legacy you will not think the sum of $3,760 too much to ask for this most important object in this field of labor.

Rendall's anticipations were fulfilled in so far as that churches were organised and pastors ordained ; at the North Gate in 1891, and at the South Gate in 1894. In 1904 the North Church was united with the old Station Church

and became a pastorate under the name North Union Church. In the same way the pastorate feature of the East and South Gate churches was emphasised by including within them some of the village congregations.

The 22 churches of 1871 became 36 by 1909. Seven of these have been mentioned. The other seven were organised, one in Dindigul station, and two each in Tirumangalam, Arupukotta (Mandapasalai), and Battalagundu stations. In that time the pastors increased three-fold, and numbered 24 in 1909.

The Question of Limited Pastorates.

The question of limited pastorates has often been mooted in the Mission but never adopted. Clark urged it in 1890 as follows :

> Will it not be well for you to adopt something of the Methodist plan of rotating your native pastors and preachers ? Will it not be well to limit the time of service in many places of many of your native preachers and pastors to one or at least two years ? I would not have the time altogether arbitrarily fixed, for if a man is doing good work and ought to stay in the interest of such work in progress with favorable prospect ahead, he should not be removed, but in very many cases I cannot but think that the native preacher, with his limited opportunities for culture, will have exhausted his stores in a year or two and might to great advantage be sent to some other point. Our Methodist friends understand that very well. Many a man does well the first year who runs out before the close of the second year. Now I should suppose that this would be true pre-eminently of your native preachers. You have but few among them competent to remain in one church for a series of years.
>
> So long as a mission have so much to do in locating men and in meeting their expenses, it seems to me that it might be practicable to adopt the plan above suggested without great inconvenience. A church that pays the salary of its own pastor and has become attached to him might not think it wise to give him up, yet he might be called at your suggestion by some other church and led to accept the invitation in the hope of larger service in the cause of Christ, and the church attached to him might be willing to give him up for the general good.

The good secretary had evidently not kept up with the procession. Of the 18 pastors then at work none were receiving mission money for their support, and nearly all were supported by their churches or pastorates. Nor did the churches or pastors seek frequent changes *a la* Methodism. For some it probably would have been better for them if they had changed, but for the majority it was in the interest of

their growth and progress to conserve all the strength and influence they had gained by keeping together. As a matter of fact of the 18 pastors in 1890, while 4 had just been ordained that year, the other 14 had an average of ten years of service each in the churches they were then serving. And in the following 19 years to the end of the period 4 died in the service of the same churches respectively, 6 were still serving in 1909 and only 8 had resigned or taken other pastorates. 2 of those 6 were the only pastors their respective churches ever had. They were S. Vethamanikam who had served the Bodinayakanur church 19 years, and S. Isaac who had served the Kambam church 37 years.

Of the 24 pastors in 1909 two were ordained that year, and the service of the remaining 22 averaged more than 13 years for each. Four more were the only pastors their several churches had had, *viz.*, A. Gnanamuthu, M. S. Nallathambi, S. Thirithuvathasan, and P. Asirvatham, who had served in their churches 15, 14, 13 and 10 years respectively.

Need of Better Trained Workers.

The standard of training, ability and efficiency among the pastors was steadily rising, and they were developing qualities of executive ability and leadership in the common interests of the churches, as well as in the administration of their own pastorates. Back in 1887 the Mission did feel a lack in the attainments of the pastors, and Clark had some reason for his thoughts about them, as the vote of the Mission, dated September 1887 shows :

> Voted that, in view of the apparent want of study and intellectual activity among our pastors, Brethren Jones and Gutterson be a committee to consider methods of work for the pastors in this line.

The committee reported recommending a three-hours' conference each September meeting to be attended by pastors and missionaries only. This was adopted and carried into effect, except that after one or two trials it was changed into an open conference with all the agents.

Proposed District Pastors.

This did not touch the need of a higher class of agents, so in September 1888 another committee was appointed to report on that phase of the subject at the next meeting in January. This is their report as adopted by the Mission :

In view of the growing need in our Mission of developing a more efficient and better trained class of native agents, Resolved:

1. That the Kambam and Koilapuram Churches be advised to secure another pastor in order that the Kambam Valley may be placed under the superintendence of Rev. S. Isaac as District Pastor, his salary to be Rs. 35. He shall have no authority over other pastors,but will supervise all mission work not thus provided for, and be responsible and subordinate to the missionary in charge.

2. That the Mission select the best trained and most suitable men that are available to be superintending catechists in the larger stations and in vacant stations, their duties to be confined to the spiritual work of the station.

3. (Provides for the training of superintending catechists.)
4. (Asks the Prudential Committee to provide for the salaries.)
5. (Specifies allowances.)

6. That we recommend Y. Joseph as superintending catechist for Mandapasalai station, and Thirithuvathasan for Melur, Manamadura and Tirupuvanam Stations.

7. That the secretary send these resolutions to Dr. Clark with an urgent request that the Prudential Committee make the grant to begin with the current year.

This proposition was as practical as the Mission could make it, and the Prudential Committee approved of it so far as to put an appeal in the Missionary Herald for special donations to carry it out, but their approval was not sufficient for them to make a grant for it. Objection was raised to the plan on the ground that it would raise up a favored class among the mission agents. So the plan died at birth.

Indian Representatives in Mission Meetings.

The next effort was more successful because it did not depend on additional grants from home. In January 1893 Jones called attention to the position of pastors in the Mission, and the subject was referred to Jones, Tracy and Perkins as a committee to report at the next meeting. Without submitting a united report they offered for discussion by the Mission the proposition of the chairman that one day of each September meeting be given up to conference between the missionaries and all the pastors on subjects of common interest ;

any resolution to be considered as passed only when half the missionaries and the majority of all present voted for it.

Instead of adopting this proposition the Mission again referred the subject to a committee, which consisted of Perkins, Hazen and Tracy for further report. The report was received in February 1894 and adopted in the following May, and was put into immediate operation. One day was set apart in the September meeting for a conference, not with all the pastors, but with five representatives from among them, to be selected by the Mission. One representative was to be selected from each of five districts into which the stations were grouped for this purpose, *viz.* (1) Mandapasalai, (2) Tirumangalam and Pasumalai, (3) Madura, Melur, Manamadura and Tirupuvanam, (4) Periakulam and Battalagundu, and (5) Dindigul and Palni. The representatives were invited to study the problems and interests involved in their respective districts by visiting them and consulting their native brethren ; and they were to have an equal voice with each member of the Mission in the decision of all questions pertaining to the general conduct of the work, such questions only being placed before the conference. Y. J. Taylor, Buckingham, Simon, Pichaimuthu, and Colton were the representatives chosen for the several districts, to sit with the Mission at the first meeting in 1894.

This plan was followed to the end of the period, 15 years. In 1896 the three Local Church Unions were asked to select the representative pastors each appointee to belong to the district he was to represent. In 1898 a request from the pastors of the Mission that the election be left to them as a body was met by leaving it to the General Church Union. In 1899 it was voted to add two laymen to the representative pastors, and Chinniah and Gnanamanikam were elected the first laymen, taking their seats in September 1900. In the conference of that year Madura station, as having four pastors, was allowed separate representation making the number of representative pastors six.

That the plan was accomplishing something was evidenced by the fact that it was stirring up the pastors to try and get more out of it than they did at first. In response to this stirring the Mission in 1903 appointed three missionaries and Simon, Y. J. Taylor and Thirithuvathasan to report on the working of the plan. They made three recommendations, which were adopted, *viz* :

1. That the Church Union be asked to elect only three representative pastors, and that they be elected one from each Local Committee.

2. That the Mission and representatives together elect, in addition to the two laymen, three pastors as representatives.

3. That a day be set apart in the January meeting as well as during the September meeting in which the representatives shall sit with the Mission.

One of the reasons for these changes is suggested in the following vote passed by the Mission at this time :

That the Church Union be informed that it is the purpose of the Mission in conferring upon it the right to elect representative pastors that it should elect only the pastors best qualified to fill this post, without any idea of making the office rotate among all the pastors.

No further changes were made ; but in 1909, when a large share in the work of the Mission was passed over to a new organisation called the District Conference, the plan was withdrawn by the following vote :

After the meeting with the representatives in January (1910) the Mission, while recognising the great value of their presence in our meetings, will leave to the District Conference the consideration of questions pertaining to general work, and will hold its own meetings by itself.

In the 15 years of the operation of this plan 72 different subjects, many of them introduced by the representatives themselves, were discussed, and many of the discussions led to important action. These subjects pertained to 8 phases of the Mission's work :

1. Evangelism ; volunteer work, home missionary work, reading rooms, etc.

2. Mission Agents ; their qualifications, salaries, transfers, examinations, training, general meetings, need of missionaries, etc.

3. Education ; primary schools, boarding schools, industrial schools, fees, tuberculosis among pupils, bonds to secure mission service, etc.

4. Churches ; self support, order of service, Sunday Schools, ordination of pastors, benevolence, discipline, records, polygamous converts, etc.

5. Christian Community ; caste, employment, disabilities, benefit organisations, instruction, amusements, arbitration, marriage laws, etc.

6. Young People ; societies, activities, Bible study, etc.

7. Comity; between churches, stations, missions, union, etc.

8. Literature ; statistics, periodicals, Pastor's Manual, etc.

Assistance in the Case of Palni Station.

In 1901 when Palni station was about to be left without a missionary by the departure of Mr. and Mrs. Elwood on furlough early in 1902, the Mission by a unanimous vote placed the station in the care of the treasurer, with permission to ask the North Gate Church to release Pastor Simon temporarily to take charge of the work of the station. A dark shadow fell upon this plan, so cordially adopted, when in September 1903 Dr. Van Allen reported to the Mission that Simon was suffering from leprosy. The action taken by the Mission is thus recorded:

> That we record our deepest sympathy with Pastor Simon and his family in this very great affliction, and pray that our heavenly Father bestow upon him the grace of patient endurance and the peace that passeth knowledge. As it is right and necessary that others should not be exposed to the dangerous disease through the pastor's participation in the Lord's Supper and other services we resolve :
>
> 1. That Mr. Simon be relieved from all further duty in the Palni station, his salary to continue to the end of the year and touring allowance to the end of September.
>
> 2. That we recommend him to resign his connection with the North Gate Church, and the church to accept his resignation.
>
> 3. That we approve of the payment of a bonus of Rs. 200 to him from the funds of the Madura station.

Simon himself did not accept the correctness of the physician's diagnosis, nor did his family, but he was loyal to the Mission and retired, going first to the sea shore, and then

settling in a cottage of thatch seven miles from Madura. He was not a well man, but the disease did not show the ravages that might have been expected, and this confirmed the skepticism in regard to its nature. Besides that, the Indians have much less dread of leprosy than Westerners, so that young men who were Hindus were quite willing to attend a night school started by him, and it enabled him to feel not entirely laid aside from service. He also received many calls from his friends, and was always cheerful and patient. In this way he lived there until the 3rd July 1907, when the Lord took him. He was the author of the most helpful consecration lyric in the lyric book of the Tamil churches. Its refrain is :

> Jesus, myself I bring to Thee, accept my living sacrifice.

6 SOUTH INDIA UNITED CHURCH.

The Mission has always cordially united with other bodies in conference, cooperation, federation, union, anything that promised to draw us nearer to other bodies working for the extension of the kingdom of God. When therefore the South Indian Missionary Conference of 1900, in which the Mission had its share, gave an impetus to various scattered movements toward bringing Christian bodies nearer to one another, the Mission immediately felt the force of that influence, though its first formal action did not take place until September 1901.

Union with London Missionary Society Churches.

At that time it appointed Chandler, Tracy, Herrick, Thirithuvathasan and Y. J. Taylor a committee :

> To consider with representatives of the L. M. S. mission in South India the question of any possible union between their missions and ours.

This action met with a prompt response from the L. M. S. missions, and in 1902 a Joint Committee on Union was formed by the appointment of four men each by the South India District Committee and the Travancore Mission, the two missions of that Society in South India. One of the early steps taken by this joint committee was to ask authority from their several missions to confer with the standing committee

on union of the Presbyterian body which had been organised in 1901 under the name, "Synod of the South Indian United Church," and comprising the Madras United Free Church of Scotland mission and the American Arcot mission. This authority was given by each mission to its own section of the joint committee, and the conference was held informally at the time of the Madras Decennial Conference in December 1902. Subsequently it was agreed among the members of the joint committee to suspend negotiations with the Presbyterians until, by perfecting their own union, they could unitedly approach their Presbyterian brethren.

The necessary steps followed, *viz.*, the appointment of sub-committees, the action of the joint committee on receiving their reports, and the final adoption by the three missions of the Confession of Faith and Constitution for the new body, to be called the "United Churches of Southern India." This opened the way for the first general assembly, which was held in Madura in July 1905. The Ceylon mission of the Board was also represented, and thereafter became a constituent part of the new body. Dr. Duthie of Nagercoil was chosen president, and Mr. J. P. Cotelingam of Bellary, vice-president. The three days' meetings were sufficiently helpful and inspiring to lead the assembly unanimously to instruct the executive committee to arrange for another assembly not later than 1907. The spirit of the union was thus expressed by a resolution of the executive committee, which was adopted by the second assembly :

> The Union, hereby inaugurated, is one whose object is neither to bind down the churches to any denominational organisation, nor to restrict, by the imposition of any creed, the freedom of either church or individual. It is a union which binds together, in the love of Christ and of one another, all who acknowledge Him as Lord and Saviour. The individual churches and the local unions of those churches are free to express their ideals of organisation, and their conception of the faith of Christ, under the guidance of the Spirit, which leads into the whole truth. Differences, which may distinguish, do not divide; they are only of value as they minister to that common life which all have received from our common Lord. In our participation in that common life we are united both to Him and to one another. We stand, therefore, not as a union which excludes any of like precious faith, but as a union which invites into

its fellowship all who feel that, in the deeper and larger matters of the Christian life, they are one with us in loyalty and devotion to the Lord Jesus Christ.

In the meantime the union movement among the Presbyterians was going on with equal rapidity. In 1904 the Presbyterian Church in India was organised, and into this body the South Indian Synod entered, but with the understanding that if the way opened for the nearer union in the south the Assembly of the Presbyterian Church would bid them God-speed in separating from the northern body.

Union with the South Indian Presbyterian Synod.

After the assembly in Madura in 1905 negotiations were opened again, this time between the representatives of the United Churches and those of the South Indian Synod. These negotiations moved on apace, each party finding out just where the other stood, and adjusting itself to the changes involved in its own position in order to come on to a common ground. This state of things is reflected in the reply of the Mission to an invitation from the Presbyterian Church to cooperate with itself "in the furtherance of the cause of church union throughout India:"

As we are now much engaged in the project of church union among the churches of the missions of South India, we are not prepared to enter just now into the larger question of union for all India.

The secretary was also instructed to bring the matter to the attention of the Madura Church Union for its consideration.

This reference of the Mission suggests a second advantage possessed by the Mission in connection with all union movements, the first being its readiness to cooperate. It had carefully developed the organisation of its churches, and placed in the hands of its church unions much responsibility. The union already effected and the wider union proposed both had specially in view the common interests of the Indian churches, rather than those of the missions. The latter were foreign organisations, managed from different countries and having each its own exchequer.

The missionaries were already working together almost as closely as if under one organisation ; and even if they were not, their work looked forward to passing into Indian hands sooner or later. Whereas the Indian churches were to be the permanent Christian force in the land, gaining strength with their growth, and themselves largely determining the future of Christianity in India. It was that the Indian churches as they developed might grow strong on converging lines, and not on diverging ones, that the missionaries were ever ready to help them forward. Under these conditions the better the churches were organised and united in local church unions, the more ready would they be to assume the responsibilities of cooperation with other churches. And it is not strange to read that in 1906 it was the Madura Church Union that proposed to the Mission that the second general assembly be invited to meet in Madura. The Mission concurred, and the assembly met in Madura, Cotelingam being president, Perkins vice-president, and Herrick secretary.

The joint committee of the United Churches and the South Indian Synod had prepared a scheme of union which was presented to this assembly on the first day. After several speeches in favor of it the scheme was adopted unanimously by a rising vote. Dr. Wyckoff of Vellore and Rev. P. B. Ragaviah of Madras were present to represent the Synod.

The two movements, thus inaugurated separately, came together in July 1908, when representatives from both ecclesiastical bodies united in Madras and organised the South India United Church, Wyckoff being elected the first president, Cotelingam vice-president, and Herrick secretary.

Under this organisation the three local Church Unions of the Mission were merged in two, the East Chuch Council and the West Church Council, comprising all the churches and pastorates of the Mission.

7 THE STATIONS.

Just as the churches and church unions were growing into a fitness to take their places in the Church Councils of the South India United Church, so the stations of the Mission were developing their varied kinds of work throughout this third period into a fitness for a separate existence as circles or departments of the District Conference that was to be organised in 1909. Some of the more potent influences in their development deserve attention.

(1) THE FAMINE OF 1876-1878.

This has already been noticed, but here it is considered in its special relation to the mission work and workers. It made such a deep impression upon the people for its severity and disastrous consequences that to this day it is known among them as the *Thathu Varsha* Famine, *Thathu* being the Hindu name for 1877-1878. The overwhelming nature of it is indicated in a dialogue given in the opening of Digby's book on the famine :

> 'Here's the north-east monsoon at last,' said the Hon. Robert Ellis, C.B., junior member of the Governor's Council, Madras, as a heavy shower of rain fell at Coonoor, on a day towards the end of October 1876, when the members of the Madras Government were returning from their sojourn on the hills.
>
> 'I am afraid that is not the monsoon,' said the gentleman to whom the remark was made.
>
> 'Not the monsoon ?' rejoined Mr. Ellis. 'Good God ! It must be the monsoon. If it is not, and if the monsoon does not come, there will be an awful famine,
>
> The next day, when the party had arrived on the plains, it was found that the heavy rain of the previous day was not a presage of the north-east monsoon ; it was merely a local downpour, and, instead of the country side being refreshed with fallen rain, all was withered and bare and desolate. A dire famine had settled upon the Presidency of Madras, but the fact was not yet realised by the Government, nor was it apprehended for some time after.

During those early months of prolonged drought the village missionary would see in some little hamlet tiny children seated on the ground sucking leeks and other roots to satisfy the cravings of hunger. As the distress became acute he would return to his home with experiences that would cause him to

toss on his bed at night with nightmare, in which there seemed to be a row of famine victims seated on the floor by his bed.

Relief Works.

The Government were already spending large sums of money on relief works and in purchasing grain, but not much of that relief reached this district. Says the *Gazetteer* :

On 11th December 1876 Government placed a first instalment of Rs. 5,000 at the disposal of the Collector for the opening of relief works, and the Sub-Collector started three centres for gratuitous relief round Dindigul on his own responsibility.

On the last day of the year the number on relief works in the seven stations, Palni, Dindigul, Battalagundu, Periakulam, Tirumangalam, Madura and Melur was 6,281, and those receiving gratuitous relief numbered 1,015 ; the expenditure for the former was Rs. 6,309 and for gratuitous relief Rs. 772.

Of the Mandapasalai region Collector Turner reported that the people were living largely on the poisonous "suaci" or corm roots, which required three days' boiling to extract the poisonous properties. All the crops had failed, and there was no water in any of the tanks. Villages were being burned down for the sake of plunder. Even greater was the distress in Palni. Things went rapidly from bad to worse, and in August Rendall wrote to Clark :

The famine in our district is now arrived at such a stage that it is truly appalling. You must bear in mind that every crop for the last 14 months has failed. Already we have lost a quarter of our population, and should the expected rains not come, we shall lose half of our population. It is dreadful now to see the emaciated dying creatures about us.

Our great concern is of course on account of the 8,000 Christians committed to us in the providence of God, and it is dreadful to see them starve before our eyes. May the Lord have mercy upon them, and upon all this people. As the matter stands now with us, very many articles of diet have doubled in price, and they are still rising, so that our means are less than they would be in an ordinary year to meet any such demand. The calls too multiply on every hand, until in many cases there is an impossibility to do sufficiently to save the lives of our own people Many of them resort to the relief camps, but others cannot get in, and die. Many too who go to the relief camps die from disease brought on by the famine.

We have never had anything like the pressure upon us as at present. The Government is doing nobly, but what can be done when hundreds of thousands are out of work and have no food whatever.

The numbers supported by government relief went up by leaps and bounds until September 1877, when 95,669 were receiving aid at an expense of Rs. 2,44,908 in the seven stations. The same appalling state of affairs prevailed in the other stations, and indeed all over the Presidency. Government at first deprecated public subscriptions and discountenanced private relief operations, wrote Digby ; but in July the policy was changed, and public subscriptions were solicited with the promise that for every rupee contributed Government would give another.

Mansion House Fund.

A central committee was formed forthwith, and one of its members, Rev. J. M. Strachan, M.D., made the suggestion, "Why not ask that a relief fund be raised at the MansionHouse in London, or in Calcutta ?" August 4th a meeting was held under the presidency of the Governor and an appeal was cabled to the Lord Mayor of London and the chief municipal functionaries through the *Times* newspaper :

> Severity famine increasing, distress great, rainfall continues insufficient, population affected 20,000,000, numbers absoutely dependent charity Madras Presidency 1,075,000, daily larger; increased mortality already reached nearly half million ; distress now reaching better classes owing increased price grain double prevailing Bengal famine. Matters become worse rapidly. Under most favourable circumstances of weather, which is still unfavourable, pressure must continue till crops are gathered January. Necessity assistance most urgent pressing.

The matter seemed to hang fire until the following was sent directly to the Lord Mayor :

> Committee earnestly solicit your Lordship's powerful influence in support of an appeal for assistance for the afflicted population in Southern India. The position of affairs is extremely grave. Very great and increasing mortality from want, notwithstanding the utmost efforts of Government. The monsoon is again deficient ; difficulty will certainly last till January. Cattle perished in large numbers. All labouring classes are in very great destitution. Property sold for food. Villages largely deserted, and the poor are wandering in search of sustenance. The resources of the lower middle classes are exhausted, owing to famine prices. Prompt liberal sympathy and assistance may mitigate suffering.

This is Digby's account of what followed :

> No sooner had the Lord Mayor received the message from the Madras Committee than he took action upon it. Contrary to the usual practice in England, where a public meeting seems indispensable to establish any

enterprise whatever, no meeting was called, but quietly, unostentatiously, a Fund, destined to be one of the marvels of the year, was started at the dullest season of the year, when Parliament had risen, and all the wealthy and well-to-do folk had made preparations for touring and holiday-making.

Within a week 24,000 pounds sterling had been received and was forwarded to Madras by telegraph. Digby wrote :

The famine had already shown that, beyond the limits which the most philanthropic government must be careful not to overstep, there were multitudes who needed a helping hand extended to them to prevent them sinking into hopeless poverty ; there were hundreds of thousands of others who, when rain came, would need assistance in the provision of grain for sowing, in aid towards purchasing oxen and ploughs for preparing the land and thatch for the roofs of their houses.

These views were formulated in the following resolutions :

(1) Contribution in aid of local committees for relief of necessitous poor not reached by Government aid :

(2) Contribution towards the care of destitute children in (*a*) orphanages and in (*b*) day nurseries ; and the like :

(3) Providing clothes for destitute women and children : and.

(4) Allotments towards any other special objects which seem to come within the scope and ability of the fund.

Local Committees.

Local committees were organised as rapidly as possible throughout the Presidency. In Dindigul the honorary secretary was Yorke, the educational missionary of the Christian Vernacular Education Society; in Palni J. E. Chandler was asked to fill that place. At first these local committees undertook to distribute their funds through the poorly paid and overworked village officials, but they soon found many of them untrustworthy. Yorke reported thus in November 1877 :

A short experience proved that it was inexpedient to employ them ; and the honorary members, who were appointed without a reference being first made to them, proved in the majority of cases either unwilling or incompetent to do our work. In this state of things we had to look around for other agencies which were fortunately at hand. The Rev. J. S. Chandler, of Battalagundu, undertook the distribution of funds, directly, or by the aid of his catechists and teachers, in sixty villages. The Rev. E Chester allowed his subordinates to take charge of forty-one villages. The Rev. L. St. Cyr and the Rev. A. J. Larmey, Roman Catholic priests, had the distribution in thirty-one villages allotted to them ; and the special deputy collector, Subba Iyer, undertook relief operations in forty-three villages ; while I employed agents in seventeen villages. This makes a total of 197 villages thus provided for out of 204 in the taluk.

We have already sent out into the villages Rs. 18,000 most of which has been distributed, leaving us at this present with a balance of Rs. 7,000 in hand. We are thankful for the means placed at our disposal for relieving the general distress, and trust that, as the sum already allotted to us will soon be expended, the general committee will give us a further grant of Rs. 10,000 for the month of December.

Relief work in Palni.

The Palni committee had allotted to them Rs. 25,000, of which Rs. 16,000 would be available as advances to agriculturists. At their first meeting they decided to expend the funds entrusted to them :

(1) In feeding and erecting temporary sheds for orphans and destitute children under seven years of age :

(2) For affording relief to those who on account of caste prejudices and other causes are not in receipt of government relief :

(3) For providing clothing for the Chaklans, Paraians, etc., who are in a state of semi-nudity, but not being in relief camps are not helped by Government :

(4) For helping the people who are houseless to rebuild their houses : and

(5) For helping the poor ryots to buy bullocks, as numbers of them are at present unable to cultivate their lands for want of cattle.

In accordance with these rules Rs. 2,000 were set apart for the purchase of cloths for distribution to the poor. This sum allowed each village to receive cloths to the value of about Rs. 10. Their record says further :

Mrs. Chandler having volunteered to superintend one of the day nurseries proposed to be started at Palni for feeding children under 8 years of age, proper regard being paid to their castes ;

Resolved, to accept the offer with thanks, and to request the Executive Committee to meet Mrs. Chandler on Monday next and to arrange in detail what arrangements are to be made for the same.

Subsequently they gave Mrs. Chandler Rs. 500 for this purpose, and she maintained the day nursery from the begining of November until the middle of February at an average expense per month of Rs. 135-12. This meant 16,000 meals of good wholesome food for children, many of whom would have been in their graves but for this day nursery.

It was no small achievement that this Palni committee were able to report when their work was all over :

Food, by which the lives of 2,000 men, women and children were prolonged ;

Clothing, for more than 4,000 persons, mostly women, who could almost literally say, 'We were naked and you have clothed us;'

Shelter, for 12,000 poor, whom the pressure of famine and the severity of the rainy season that followed had left roofless; and

Fields cultivated, by more than 2,000 landholders, many of whom had been compelled to consume their seed grain, use their farming utensils for fuel, and sell their ploughing cattle to keep themselves alive.

The Madura committee did much for the silk-weavers of the city. Mrs. Capron received Rs. 50 a month and spent nearly all of it for the children of that caste. Rendall in one of his letters to Clark reported that he had just seen a thousand of that caste who were in need of assistance, very many of whom were most likely to die of starvation.

Degeneration and Distress.

These facts give us only one side of the picture, the beautiful philanthropic side. But the real side of famine is the other side, the horrible gnawings of hunger and wasting away of the body, the more dreadful degeneration of the whole moral nature of victims and others too, and the destruction of the sentiment of respect for the dead. The writings of different members of the Mission fully attest these statements:

MRS. CAPRON.

This morning a weaver woman came to the Dispensary with tears running down her cheeks. She sobbed out, 'A year ago I had seven children. I do not know where their father is. The fifth child died last night. I carried it out to the burning ground and there I left it, I had no money to buy fuel for the burning. I have these two left; look at them. and save them to me if you can.'

In many places children have been sold to procure the means of purchasing food.

HERRICK.

In one enclosure I saw a man, willing and strong to work, but, from hunger, lying upon his back, with arms and legs extended, apparently insensible.

A little distance from him lay his wife, in a half-conscious state, with an infant trying to extract nourishment from its mother's breast, and an older child lying a little way off, in the same condition as the mother, I have heard that the man died soon after.

In four families of potters, containing 20 individuals, there were nine deaths from starvation. In 16 houses of another caste only six are now occupied, and in these seven persons have died of hunger.

In a little hamlet of 18 houses 11 are now empty, and in the remaining 7, 6 have died from want of food.

RENDALL.

I visited a congregation and found a large company of women present. Nearly all the men have left for distant parts. The women and children are left to shift for themselves as they can.

J. E. CHANDLER.

Great numbers of mothers are willing to sell their children, and some will give them away. They beg Mrs. Chandler to take them. On visiting the relief camp one evening I found 4,550 being fed.

The Superintendent was quite ill, and there was great confusion. It would be impossible to picture minutely the scenes I witnessed ; the nude condition of many of the women, the disorderly and quarrelsome scenes among the boys and girls. A large girl and small boy were fighting each other fiercely, and the older ones seemed unable to separate them, till I reached over the fence and took the boy up bodily and placed the fence between the combatants. Then by the use of a thin stick I soon made peace. The boy's parents had both died, and the girl's father. The magistrate happened to be passing, and quite commended me for punishing both parties.

They are constantly trying to rob each other.

A great community of thieves seems to be in regular process of training. Mothers often take the portion doled out to the children.

They borrow of each other the most distressed looking little children and thus get fed under false pretences.

Corpses are often seen lying by the roadside and also in sheltered places. They are often left exposed for many hours. If no friends claim them, they are left to be torn and partly consumed by dogs and vultures, Then the remains are tied to a pole, and two men of the scavenger caste carry them off as they would a dead animal and bury them in graves so shallow that the dogs and jackals soon exhume and feed upon them again. There is none of the customary mourning and loud lamentation which we hear in better times.

The writer himself reported many such instances as the following :

A child died in my compound that had been picked up in the streets after having been deserted by its mother for three days. Six days after another child died from the same cause. That same day the school boys found the body of a famine-stricken woman in the Battalagundu river. The day previous Catechist Anthony found a body in the river near his place. He had seen 25 or 30 bodies brought down the same river.

A starved weaver was tottering along the road two miles from home. He had fallen and wounded his head, when I overtook him, placed him in my conveyance and carried him home.

The corpse of a woman with the face partly devoured by dogs was carried along the road slung to a pole like an animal. A famished crazy woman took a dead dog and ate it near our bungalow.

In distributing relief, before one knew it, he was surrounded by a howling mob of emaciated beings tugging in feeble desperation to get anything and everything they could, all ties of kindness and kinship obliterated, and almost nothing to distinguish them from the beasts. Is it any wonder that the missionary himself lost all pleasure in food and became a victim to disease and was ordered off on a coasting voyage to Bombay to recover? With him went Yorke, the honorary secretary of the same relief committee; in Yorke's case the remedy was ineffectual and shortly after he went home to England to die.

But what of the great relief operations and expenditure? Just this. They were all too late. Fell famine like a vampire had swooped down on the land before the Government in India or the English public had realised it. The Government learned the lesson, and forthwith established a famine code whereby it should never again be caught in like manner.

Multitudes of lives were saved, but even those were more or less shortened from the suffering endured; and many were saved only to fall a prey to cholera and other diseases in their enfeebled condition. With all this the good done was immense, as was the amount of money spent. The sources from which the enormous Indian Famine Relief Fund came were:

Mansion House Fund	...	£ 500,000	Rs. 56,64,000
Lancashire and Yorkshire	...	„ 86,075	„ 9,73,000
Scotland	...	„ 39,662	„ 4,46,000
Australia	...	„ 51,078	„ 5,78,000
Mauritius, Gibraltar and Natal	...	„ 1,697	„ 58,000
		£ 678,512	Rs. 77,19,000
Indian Subscriptions	...	...	„ 2,66,000
			Rs. 79,85,000

Missionary Agency in Relief.

In November 1877 the following confidential communication was sent out in the name of the Madras General Committee:

It is a matter of notoriety that the Famine Relief Funds are being very largely expended by Missionary Agency, and the Executive Committee

have cordially to acknowledge the very great assistance which Missionaries, of all denominations, have so actively and successfully rendered; at the commencement of operations especially, the efficient distribution of Relief Funds would have been most seriously delayed had it not been for the ready help of Missionaries, and much distress, and indeed mortality, has been averted by their assistance.

The Executive Committee feel confident, therefore, that they will not be misunderstood if they direct the particular attention of Local and Sub-Committees and Agencies to the necessity of avoiding, as far as possible, giving any appearance of reason for objection being raised to their action on the ground that in the use of Subordinate Agency, sectarian influence is allowed in any way to affect it.

The Committee have reason to believe that caution in this respect is desirable and necessary: and they would suggest that individuals connected with Missions, not Europeans or ordained clergymen, should not be employed on Committees, or be entrusted with the general distribution of Funds—save in exceptional cases, and for every special reasons—and even then only with careful discrimination.

The Committee attach much importance to this matter.

Madras, *November 27th*, 1877. (Signed) WM. DIGBY, *Honorary Secretary.*

Whether this warning was felt to be necessary because of certain movements started on a Christian basis or not, it is a fact that in September 1877 other efforts were organised on such a basis; only these had reference to orphans, and not to the general public.

Care of the Children.

The largest proposal was made by no less an official than H. S. Thomas of the Board of Revenue, an earnest Christian and a warm friend of many missionaries. He urged the Mission to take 10,000 orphans to support, depending upon America for funds.

At the same time a Friendless Children's Protection Society was organised in Madras to work through the great missionary societies in doing two things, *viz.*, (1) while the famine pressure continued, in instituting temporary homes for friendless children; and (2) when the famine pressure should cease, in providing for bringing up in the Christian faith such children as remained unclaimed by their relatives. This society was supported by ministers and laymen of all denominations.

Orphanages.

The correspondence between the two secretaries of the Mission and of the Board respectively clearly brings out the attitude of both bodies. Rendall wrote in October 1877 of Thomas's proposal :

This would cost the moderate sum of say $150,000. To us the thing seemed chimerical, and we of course did not so much as entertain the idea except to wonder how that friend could suppose that even a fraction of such an amount could be collected in America.

A more feasible proposal is now under consideration. A committee with large ideas has been formed in Madras, having too a large amount of funds at its disposal, to look after the starving little ones left orphans in Southern India, and they have written to us to know what we can do. The idea is to admit say about 150 children in each temporary home, and then to gather into orphanages those left on their hands after the famine subsides. The money is to be collected by this Madras committee from England.

Our brethren and sisters see their way clear to act with this committee. When thousands around us are perishing from hunger there is no other way than to do all in our power to save life.

Clark replied in December, referring to Thomas's proposal and then taking up the general subject of orphanages:

You are quite right in regarding the plan as utterly impracticable. The idea of spending $100,000 or $150,000 a year in India for the support of orphans through the American Board, however valuable such services might be in the interest of humanity and ultimately to the cause of Christ, is simply impossible. Our Committee beg you to convey to Mr. Thomas the assurance of our appreciation of his warm interest in behalf of the wretched sufferers from the famine, and of his Christian interest in seeking to provide for them the advantages of Christian training. His example is so unlike that of most English civilians that our Committee are glad to recognise it and to encourage him in any efforts he may make in behalf of the cause.

We have never deemed it advisable to establish orphanages. It is a very expensive way of doing good. The amount of money expended on an orphange applied to purely evangelical labors it is believed will result in far greater ultimate good to the cause of Christ. We beg you therefore to be very careful of committing yourselves to any scheme that may entail expense upon the mission in this behalf. You will be careful, of course, of adopting any orphans into your families, as the changes that may occur may greatly embarrass you and the Board in case of any such adoptions.

Any assistance that you can render consistently with your other duties to those who may place funds in your hands for the care of orphanages will fall in the line of your missionary labors, and there is no doubt that you are the best persons to have such care, but it must be without taking up of your time from other work to any damaging degree, and without involving present or future pecuniary responsibilities.

Notwithstanding the Board's unwillingness to make any appropriation for orphanages, they did not stand in the way of using other funds for temporary homes during the famine, and orphanages afterwards. So in July 1878, when the Children's Society offered the Mission an annual allowance of Rs. 600 for a period of seven years, the offer was cordially accepted. There were temporary homes until the end of the famine in Battalagundu, Pasumalai, and Palni, and it was found that 99 orphans who had lost both parents would remain upon their being closed, 12 in Battalagundu, 37 in Pasumalai, and 50 in Palni. The Rs. 600 was distributed in the same proportion to the orphanages in these three stations.

The Madras Relief Committee also gave some of its balance in hand at the end of the famine to these orphanages. And Government contributed further aid. In September 1878 J. E. Chandler applied to Government for aid for a permanent building for boys. He called Government's attention to the 108 orphans they then had, about 50 of whom had been received from the Government's camp. He wanted a school-room, eating-room, dormitory, and workshop. The boys were to be taught tailoring, carpentering, basket-making, &c. This was Government's response :

> In consideration of the exertions of the American Mission in Madura during the famine and the expense they have incurred in the cases of destitute children, the Governor in Council is pleased to sanction a grant-in-aid of Rs. 1,200 to the Palni Orphanage, and further sanction the transfer to the Mission of such quantities of the Vengai wood in the Palni Depôt for the building, as the Collector may deem to be reasonable.

The Government were not bestowing medals on missionaries in those days, but it did have ways of recognising good work. Sir Philip Hutchins, who had been chairman of the Madura committee, showed appreciation of the Pasumalai orphanage when he wrote :

> The nursery is really an orphanage. We have allotted funds for its support till the end of February next, but we all consider it deserving of some more permanent endowment. It is excellently managed by the Rev. and Mrs. Washburn of the American Mission. Dr. Cornish, the Sanitary Commissioner, inspected it when here, and will be able to bear out this statement. We strongly recommend it for a liberal grant

sufficient to maintain it for some years, if not to place it on a permanent basis, as a suitable memorial of the famine and the generous assistance provided by the people of England.

We cannot think of an object more worthy of charitable consideration than the care of these children offers.

At the end of that year the Palni orphanage had 78, 38 boys and 40 girls. They had had from the beginning more than 300. The mission cemetery contained the remains of more than 30 ; many had been taken away by surviving parents or friends, others had run away. A sad instance of degeneracy was a girl with deformed hands. She was living by stealing in the bazaars, and was in a filthy state when brought to the orphanage. There she was washed and decently clothed and regularly fed, but in a few days the desire to wander and steal overcame her, and she walked off with her new cloth. The next day she was found in the bazaar with her new cloth gone, and was taken back and again washed and clothed. It did not last long. The call of the bazaars was ringing in her ears, and after one or two more attempts to save her she disappeared. Many years after she was recognised in Madura, where she was the companion of a wandering mendicant.

Mrs. Washburn reported 150 in the Pasumalai orphanage at the end of 1878, of whom 60 had neither father nor mother. The whole number received from the first was 1,055. 31 had died. They came from more than 30 different castes, and their minds were full of ideas strange to Christians. Mrs. Washburn thus described some of their experiences :

The first child that died brought a wail from the company, such as might be heard on any burying-ground, or where a heathen person had died. We showed them that this was not the way to express their grief ; that they might feel real sorrow in their hearts, but that this wailing for the dead could do no good ; and funerals have since been conducted with decency and quiet.

One little boy was greatly frightened at seeing, as he thought, a devil. He strayed away beyond the church, and while there, he said, a devil came and pinched his arms, which so frightened him that he trembled from head to foot when telling of it. We assured him that we had lived many years in Pasumalai, and that the devil had never appeared to any one here in this way before, and that it was an imagination of his. We began giving him medicine, and he has not been troubled with the devil since.

The lives of these orphans flowed together as they grew up and entered a course of educational training. 45 boys were sent from Palni to the boarding school at Battalagundu, and many of them afterward entered the higher classes in Pasumalai. The girls from both Palni and Pasumalai were brought together when they were admitted to the higher classes in the Madura Girls Training School. Then a goodly number of marriages took place between the young men and women. Brought together, as they were under the stress of common suffering and bereavement, trained together for years, and having very few relatives to whom they could turn for help or fellowship, these orphans clung together in after years and helped each other as members of a common brotherhood. They went into various occupations, especially the pastorate and mission service, and most of them adorned their walks in life. Some did not live very long ; others bore through many years the marks of early suffering ; not many children were born to them, some having none at all.

Of those living in 1909 mention should be made of Milan, the faithful gardener at Kodaikanal ; Israel, the successful book-seller and agent in Madura of the Christian Literature Society ; Manikam for years catechist and teacher in the Hindu village of Valasai, who, childless himself, took into his home the children of others and bestowed on them the care he had received as an orphan boy, and who, when he died in 1910, was honored by the whole village, many of the men accompanying the body a distance of nine miles to its burial in Madura ; John and the two Vethanayagams, who were ordained over churches and have continued as faithful pastors. All these married orphan girls from the orphanages of the Mission. They and many others with them have formed a band of good and faithful servants of the Lord, whose good influence and efficient service have been a blessing to the Mission and a happy return to their missionary fathers and mothers for the love and care bestowed upon them in their days of weakness and suffering.

(2) Development of Music.

Sacred Concerts.

The example of the Board's Mahratta mission in the use of lyrical preaching for evangelistic services stimulated the desire to make more use of music. So, when in 1877 the Christian Vernacular Education Society published a metrical translation of the tract "The True Incarnation," the pupils of the Battalagundu boarding schools, with the help of the agents, were set to work learning the tunes of the various metres, and one evening the whole tract was sung through in a sacred concert. It immediately commended itself as an important form of service. In July 1878 the same thing was rendered again at the semi-annual meeting of the North Local Church Union ; and by request of the pastors it was rendered for the third time in September at the annual mission meeting in Madura.

New material became necessary, and a new tract entitled "The Everlasting Way" was prepared, and published by the Madras Tract Society for the Mission with some hesitation. This was rendered in March 1879 at the meeting of the North Local Committee in Battalagundu, the singers being the agents of the four stations and the pupils of the Battalagundu boarding schools. At its repetition in Madura in September the rendering was by three trained choirs, *viz.*, one of twenty men comprising the best singers in the Mission, a choir of boys from Battalagundu and Pasumalai, and a choir of girls from Madura and Palni.

The question of attracting people to the September meeting suddenly found itself answered, so far as this sacred concert was concerned. In 1878 the big East Gate church was full ; in 1879 it was crowded. Europeans and Eurasians filled the east aisle, Christian women the west aisle, Christian men and boys the body, and Hindus the rear of the church.

Incidentally the Madras Tract Society found a form of tract that would circulate widely, and for several years it published a new tract each year, compiled for these concerts. The one for 1880 was entitled "The Children's Gracious Lord." Nearly all of these tracts reached several editions.

Later on selections were taken for the concerts from various sources, and English tunes, and even songs, were added. Original lyrics were offered from time to time and were well appreciated. The story of Joseph was sung at one time, that of the Prodigal Son at another. In certain years prizes were offered for the best songs, and the best singing. The concert immediately became the largest gathering of the September meeting.

The Tamil people love music; they sing from childhood, they sing their lessons, they wail out their laments in times of bereavement, they encourage each other when in common, they are engaged in monotonous forms of labor; the rowing of a boat, the jogging of the bearers of palanquins, the pounding of mortar, the tedious driving of oxen are all accompanied by song to sustain their spirits. They love to listen to the singing of their standard books; a wealthy man will often hire a singer to render them in his house, and will sit up far into every night until the whole of some book has been sung. Two or three performers will often sit upon a piazza night after night and sing to a scattered audience of one or two men in front and a few men and women behind posts and door-ways.

This taste was turned to good account through the sacred concerts. By their influence Christian tunes were introduced into weddings, even of the Hindus; and the songs were sung by Hindu men and boys on the highways and in their sports But the most encouraging result was the impetus given to the service of song among the Christians, even to the remotest parts of the mission field.

Use of Indian Tunes.

Three objections met this use of native lyrics, *viz.* (1) They were a part of idolatrous worship and associated with Hinduism ; (2) they were adapted to solo singing and not to being used by choruses or congregations ; and (3) the Christians were not trained musicians and did not sing them correctly. These objections were all well taken ; but what the objectors did not realise was that the third objection neutralised the other two. Because the Christians were not trained in all the subtleties of Indian music, and could not render solos with professional skill they were untrammelled in adapting them to the modifications required by choral singing. These modifications disassociated the lyrics from idolatrous worship, and the sacred concerts taught them the most effective use of native tunes from a congregational point of view.

But the progress in music has been as great in the use of western tunes and English songs as in the use of Indian lyrics. Miss M. T. Noyes's long and skilful training of the girls of Capron Hall have resulted in a degree of sweetness of tone and accuracy of rendering unsurpassed by any mission school in India. And the persistent training of the Pasumalai students by Headmaster Thomas and Music-Instructor Ponniah, both of them well trained in European music, has raised the standard of singing in that institution higher than ever before.

(3) Buildings.

Need of Assistance.

Many buildings have been described in connection with the several institutions Others are grouped together here as typical of a form of necessary work that always has been going on, and must continue as the work expands. Church buildings are necessary to conserve the influence of church organisations. Often a permanent building is beyond the power of a congregation to build, and more can be

accomplished by aid from without, than by the erection of temporary thatch buildings, or by long delay that is apt to be discouraging. On the other hand the ideal is certainly the erection of its own building by each church. And that ideal has ever been held before the people.

The West Gate church of Madura needed a house of worship suited to its important place in the city, and its relation to the Mission. In 1869 a good site had been secured, and the people set to work bravely under the lead of their pastor, A. G. Rowland, to raise what they could among themselves. This amounted to only Rs. 110, and the pastor secured from Indian friends Rs. 383-8-0 more, making the amount from the Indian community Rs. 493-8-0. This would not provide much of a building. But European friends generously gave out of their abundance, and provided Rs. 2,228-4-10 more. To this the Mission added Rs.2,310-3-5, and the missionaries Rs. 457. With this total of Rs. 5,489-0-3 a very neat and suitable church was built that was dedicated in 1873, and has been sufficient for the congregation ever since. The pastor and missionary who worked together for this building are both commemorated within its walls, Rowland by a marble tablet in the rear wall, and Chandler by a colored-glass window behind the pulpit.

Responsibilities of the People

In 1876 an independent convert, living 16 miles from Palni town, was planning to build a small church in his own village, when Pastor Vethamuttu persuaded him that more good would be done by enlarging the town church with a spacious porch. This he did at an expense of Rs. 220, winning the gratitude of all the Christians in that place.

In all parts of the Mission substantial houses of worship were gradually erected, and the people themselves did more and more in providing for themselves. One of the latest instances was given by Perkins in 1904 :

While the Deputation were here (in Arupukkottai station) Dr. Barton, in an address, made the remark that he would rather see one small church

built by the Christians themselves than a dozen churches built with the help of the American Board. This remark sank deep into the heart of a Christian who had come from a village twenty miles away to hear what the Deputation would have to say. He left the meeting vowing that he would build the Lord a church in his village. He told no one at the time of his vow, but commenced to prepare for its fulfilment. Some six months ago, and two years or so after the meeting at which the vow was made, word came to me that he had taken down the mud-and-thatch church of Mettupatti without my order, with the intention of having a brick church built there. I knew nothing of his vow and thought it was only an attempt to force me to help build a brick church. So a letter was written him telling him he had no right to pull down mission buildings without the permission of the missionary or pastor, and that it was impossible to give him the slightest monetary help this year.

A polite reply came back stating that no help was asked, that he had made a vow to build a brick-and-tiled church for the Lord, and that two years had passed and he had done nothing ; and that as he was an elderly man, he was afraid he would die without fulfilling his vow, and had therefore taken down the old mud church ; and that the stone foundation of the new church was laid.

I was still sceptical, for the experience was altogether unique, as I had never known of any individual who had built an entire church at his own expense ; and it was expected that when the church was partially finished the work would be stopped and an appeal made for help. But in the reports of the catechist at the monthly meeting progress was noted and no request for assistance was made. In one month the report was, the foundation and half the walls are finished ; in another month, the walls are finished and the windows and doors are fixed ; in another, the roof is on.

Later I went to the village, and with delight and astonishment held a meeting in a pretty little brick-and-tiled church in which the American Board had not placed a dollar. I felt it my duty to make a public apology to the donor for my lack of confidence, and did so much to his embarrassment.

New Buildings.

Pasumalai.

Pasumalai had long outgrown its neat New England church on the side hill, when in 1902 Jones utilised his visit to America in collecting funds for a new church. The large number of students made a commodious house of worship a necessity, but they could not provide the funds.

Fortunately the liberality of home friends was sufficient unto the need ; and in 1904 the new building was completed near the highway in front of the institution. It was a substantial building with cut granite pillars, corners and trimmings. A large stained glass window was presented in memory of Penfield by Dr. Devins of New York, another colored window was presented by the women of the church, and other small

ones were presented by classes or individuals, all contributing to the beauty of the interior. The members of the church had also contributed of their means toward the building.

Kodaikanal.

The most beautiful of our church edifices was erected at Kodaikanal in 1895. As the community of Europeans increased and the summer visitors became more numerous the members of the Church of England felt the need of a separate church of their own. So in 1883 Bishop Caldwell secured a beautiful site on the brow of Nebo above Coaker's Walk and erected a church that was consecrated according to the rites of the Church of England. While this move caused a pang to those who had enjoyed the union and fellowship for which the old church stood, yet both the old and new were soon full. Indeed the old church at the foot of the shola was itself too small for the non-Church-of-England worshippers.

In May 1888, as the Mission's record has it,

> Bro. Noyes sought and received permission to build, in consultation with the Building Committee, a church for the natives in a more accessible and central place at the Sanitarium, needed timber for the same to be taken from the mission property.

The form of the vote indicates that the need was felt especially by the Indian congregation worshipping in the church. This was not only because of the limited space, but also because their houses were on the outer slope of the mountains and at a distance from the church.

Noyes proceeded to raise subscriptions and had received Rs. 2,220, when his last illness came upon him. He died in 1892, and the project of a new church, as well as the "Kodaikanal Tamil Church Building Fund," was left to his successor, J. E. Tracy. Further consideration of the matter convinced the Mission that the expense of keeping up the old church after building a new one for the Indians would be quite beyond the means available; and in April 1893 it was voted that the new church be built so that it would be

WHITEN MEMORIAL CHURCH, PASUMALAI.

KODAIKANAL CHURCH.

suitable for both the English and Tamil communities. Soon after the site was fixed on East House Ridge, south of that house, a noisy situation at certain times as being on a thoroughfare, but a most convenient one for the worshippers.

Plans and estimates were soon forthcoming and on receiving the approval of the building committee were put into the hands of the architect ; and the work moved along with the usual difficulties from careless contractors, untimely rains, and lack of funds. In January 1895 Tracy brought before the Mission the need of money to complete the church, when it was voted:

That the Mission approves of the treasurer's giving Mr. Tracy a loan of Rs. 1,000 from the Pasumalai Endowment at 5 per cent. interest, to be repaid as soon as a grant for the same can be secured from the Prudential Committee, the Mission hereby assuming the responsibility of its repayment.

The Prudential Committee had been asked in 1894 to add to the appropriation a "contingent" of Rs. 1,000 for the church, but they had not done so. But the obligation incurred was met in April, when the auditors reported an unexpended balance in hand sufficient to meet the need of Rs. 1,000.

Other difficulties were reported by Tracy at the end of 1895 :

The new Tamil church at Kodaikanal was nominally completed on the 15th September, but upon final inspection by the architect much of the work was found not done according to the terms of the contract and was rejected by the architect. The very unusually heavy rains with which the monsoon opened damaged the building seriously, so that it cannot be opened for use till considerable repairs and alterations take place. It is hoped that it may be completed and open for use during part if not the whole of the coming season.

A bell in memory of Noyes was presented by his family, and a set of pulpit furniture was sent out by the Henry Ward Beecher Mission Band of Plymouth Church in Brooklyn N. Y.

The Monument.

If the Mission could not maintain the old church for services for Europeans, no more could it maintain it in emptiness ; and no member of the Mission would consent to

leave it to tumble down from neglect. It was a place of precious memories, standing amid the graves of many loved ones, beautified by flowers and guarded by rugged rhododendrons. It was therefore agreed that the old building should be removed and replaced by a monument to those who had worshipped in it, and lay buried near it. Tracy was authorised to dispose of the materials and receive subscriptions for this purpose.

This was done in 1904, the new church having been finished and occupied in 1896. The inscriptions are :

EASTERN SIDE

This Monument
Marks the Site of the
First
American Mission Church
in Kodaikanal.
Erected 1854-7.
— Removed 1902. —

The
American Mission Cemetery,
Kodaikanal
1854 — 1904

WESTERN SIDE

In
Loving Remembrance
of those
who once worshipped God
— in this place. —

To the Memory
of those who lie buried
In this Cemetery.
—

Hostels.

Other buildings than churches have been planned here and there in different parts of the Mission that are useful in many ways. The hostels of Pasumalai have been important in their influence for developing manliness, self-control, and conscientiousness. The first to be built was Southfold Hostel for Brahman students, which was opened in 1892. It provided for the residence of forty students. The second was Yokun Lodge, and provided residence for twenty Christian students. It was erected in 1895. Each of these hostels was presented by a friend and supporter of Pasumalai at an expense of Rs. 4,000. It was then felt that the same provision was necessary for the non-Brahman students ; and in 1895 the Tufts Home was erected at a cost of Rs. 1,038, from a generous gift of Mrs. Tufts of Boston, sister of Mrs. Capron.

Yokun Lodge, Pasumalai, India
Memorial to Miles and Emily Hatch Washburn

Equally gratifying was the gift of Rs. 200 from the sons of Theron Loomis to enlarge the little school room on the East Gate compound and call it "Loomis Hall" in memory of their father. It thus became useful for Y. M. C. A. and other meetings, as well as for the excellent school held within it.

(4) SOCIETIES.

From the beginning, when Todd and Hoisington organised themselves into the Mission, society organisation has been appreciated by the Christian community. Once during this last period it was appreciated for evil and not for good. The organisation of a secret society in Pasumalai is thus referred to in the Mission report for 1900 :

> The little circles always formed among students are almost invariably formed along caste lines, and whenever any difficulty arises among the students the division into parties usually follows these lines ; this has been especially true at Pasumalai where a large number of boys and men are brought together, and adds perhaps the most difficult element of all to the problem of discipline in the school.
>
> When the anti-Shanar riots which shook up so powerfully the Tinnevelly and Madura districts broke out in 1899 (as described in the chapter on Environment), its influence was decidedly felt at Pasumalai. The tension between the students increased until at last it broke into an open conflict, in which long and dangerous clubs were used by one party in attacking the other, goaded on to desperation by the other party which, as has since been found out, had organised itself into a secret society known as the M. O. C., or Marava Opposition Company, consisting of nearly 30 members, each one of whom took an oath on the sign of the cross to drive the Marava party from the school ; and in case any of their own party should get into trouble all pledged themselves to leave the school. This tension was felt somewhat among the teachers and theological students at Pasumalai, and extended pretty generally throughout the Mission. The agitation did not continue in a violent form for long, but has left enmities which will not soon be forgotten.

The Mission has never undertaken to interfere with social customs that did not contradict Christian teaching, while the missionaries have inculcated cleanliness, fitness and moderation in personal adornment, fashion, etc.

It has never required the removal of the tuft of hair, so generally worn by Indians not Muhamadans. In this respect it has differed from many Indian missions. Some good brethren at the Bangalore missionary conference of 1879 were quite shocked to see pastors representing the Mission

who had the tuft of hair. But the Mission attitude was something like that of the German brother who said to the conference :

If you think the devil is in the *kudumi* (the tuft) then all you have to do is to take your scissors and cut off the devil ; but you cannot cut off the devil in that way.

Since then the *kudumi* has disappeared from the heads of the pastors as a matter of good form, and no one attaches any religious significance to it.

The women of certain castes wear their ears with the lobes stretched to a great length, and would feel as much out of fashion without such ears as would a young lady who was forced to wear her grandmother's bonnet.

But among the educated young women and students in Capron Hall it has come to be considered not good form to have such long ears, so many of them with long ears have had a piece taken out of the lobe and the ear sewed up small. It is one of the common operations performed in the women's hospital.

Once in a while, however, efforts have been made to change some custom. Such was the Anti-Nose-Jewel Society organised in the Battalagundu girls' boarding school by Miss G. A. Chandler (now Mrs. Wyckoff) in 1889. Desiring to create a sentiment against the fashion of wearing a pendent from the nostrils, Miss Chandler proposed that each member give up her nose jewel for benevolence, and sign a promise never to wear one in her nose again. Quite a number did this, among whom was one engaged to a young teacher. In due time she received a letter from her fiance saying :

I shall never marry a girl without a nose jewel, so it behooves you to put back yours in its proper place. I warn you to do as I say, for I do not love you as much as three-quarters, I only love you to the extent of one-quarter.

In tears the young woman showed the letter to her missionary, and after consultation she was advised to let the young man have the other quarter of his regard for her and be absolved. This was done to his immense surprise and

chagrin ; but he never married her. The whole movement was an unheard of thing in the Tamil country, and did not last long. But nose jewels are gradually disappearing as are long ears.

The Young Men's Christian Association, which was started in Pasumalai in 1886, has been followed by other associations in Madura, Dindigul, Battalagundu and Arupukotta. In 1893 a number of these associations were merged in the Y. P. S. C. E. But those in Pasumalai and Madura have been well maintained.

Christian Endeavor Societies.

The first Christian Endeavor Society was organised in the Madura Girls' Training School in 1886. This was the introduction of Christian Endeavor to South India, as well as to Madura. In other stations similar societies existed, and from that time the name began to be applied to them and to new ones as they were organised. Mrs. Chester in 1889 thus described one in the Dindigul girls' boarding school :

> They meet every Saturday afternoon. As a badge they wear beads to remind them of their need of divine help to keep the promises they make to the society. It is very pleasing to see the thoughtful, earnest way they make the promises required. The little world in which they now work is the boarding and day school, but when they return to their villages they are certain to become earnest young workers in their own homes and among their relatives and friends. Since its organisation there has been a guiding, helpful influence of one girl over another, and one or two girls who seemed wayward and careless before are now more gentle and governable.

The modification of methods involved in the spread of this movement was recognised by the Mission in its report of 1892 :

> The constitution and pledge are similar to those in the United Societies at home, but some minor differences of administration have been adopted as more suitable to the ideas of Eastern life. These societies are perhaps in no respect more markedly different from those at home than in the absence of what is known as the social element. The sentiment of this country is not favorable to the association of young men and young women in such societies, and hence the young men and young women have separate societies

The visit of Dr. and Mrs. F. E. Clark to the Mission in 1893 greatly stimulated the spread of the movement in

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Madura and the other stations. All the girls in the Madura Girls' Training School were members, 70 being active, and 45 in the junior branch. Some of them accompanied the Bible woman they supported in her visits to village homes; others conducted a Sunday School of twenty or more little children in the school hall; others helped in the Sunday Schools of the Hindu Girls' Schools in the town; still others visited and cared for sick girls in the hospital.

In the villages it was usually the young men of a church who would organise themselves into a C. E. society to go out into the neighboring villages with musical instruments to sing and preach. In the villages of Madura and Melur associate societies were formed, consisting of Hindu school boys who attended meetings and studied portions of the Bible, especially the Psalms.

In 1897 the South India Christian Endeavor Union was organised in Pasumalai with Jones as president. It represented 60 societies and 2,000 members, 35 societies and 1,000 members being in this Mission. This was followed up the next year by the organisation of the Madura District Union, which by that time was able to count up 55 societies and 1,023 members. And the C. E. movement continued to grow as it has a way of doing all over the world, until in 1909 it had some 200 societies and 5,000 members.

Widows' Aid Society.

The Widows' Aid Society closed the first year of this period, the eighth of its history, with an income of Rs. 2,234-4-1, no expenses, an addition to its invested funds of Rs. 1,037-2-5, and a cash balance of Rs. 1,197-1-8. Its surplus funds were all sent to America. In 1873 it loaned Rs. 100 to Mrs. Moss, and Rs. 150 to Santhiappan. But these were soon repaid with interest, and the balances were sent to Boston. But in that same year came the first draft on its treasury for a pension. The first member to die was the mission writer, James Miller, whose widow was therefore the first pensioner.

Mrs. Miller herself died in 1873, and her children became the first family of orphans to receive the Society's aid.

In 1878 the treasurer of the Board in Boston indicated that he did not wish to have any more funds sent to him for investment, so the first fixed deposit in India was placed with Arbuthnot and Co. It amounted to Rs. 1,200, and thereafter for a number of years the Arbuthnots were the depositaries of the Society's funds. Deaths among the membership followed, and payments for pensions rapidly increased, but the income by fees and interest on deposits increased faster than the expenditure, and the affairs of the Society went on as merrily as a marriage bell for many years. In 1880 the Society was incorporated through the Executive Committee with the payment of the fee of Rs. 50. In 1890 the funds on deposit amounted to more than Rs. 40,000, and the mission report was :

> This has never been in a more prosperous state, and the large amount of invested funds of the society has enabled the committee to entirely discontinue the monthly subscriptions of some of the members and reduce those of all the remainder.

But in 1893 the first check came to the society in the failure of the New Oriental Bank with Rs. 10,000 of the society's funds. The loss was eventually nearly 50 per cent, for the dividends paid amounted to Rs. 5,466-0-1 in eight years.

In spite of this loss the increase went on and the funds soon amounted to Rs. 50,000. In 1900 it was thought safe for the society to contribute Rs. 5,000 toward the formation of a pension society ; and it was not done only because it could not be done legally.

In 1906 it suffered the severest shock of its history in the failure of Arbuthnot and Co. Again the amount swept away was Rs. 10,000. The dividends received out of this amounted to Rs. 1,368-4-9 in five years.

In the meantime an American actuary was at work on the status of the society. He found it in a sound condition, but suggested the abolition of entrance fees and the enhancement of subscription fees, which was done. Curiously enough

these losses changed the attitude of the Board's treasurer. Whereas his predecessor had declined to receive further funds for investment, he called for all its funds, and they were accordingly transferred to his care. The statement of the mission report for 1909 about the condition of the society is as follows :

Capital Fund Rs. 50,000.
Paid out to widows and orphans in 1908, Rs. 2,842.
Widows and orphans receiving aid 77.
Whole number of members since the founding of the society 500.
Present number of living members 250.
Paid by members during 1908, Rs. 1,500.
Added to Capital Fund in 1908, Rs. 1,000.

At first membership was open to any Protestant Christian residing in the Madura district ; but since 1898 it has been restricted to those who are or have been members of the Mission.

Native Evangelical Society, *alias* Home Missionary Society.

The Native Evangelical Society emerged from the Personal Period as practically a pastor's aid society. In the year 1871, out of an expenditure of Rs. 1,014-5-3, it spent Rs. 990 for pastors' salaries. The number of pastors aided increased from 6 in 1872 to 11 in 1874. From 1874 for 19 years the number of pastors in all the churches averaged 16 and the average number aided by the Native Evangelical Society was 10. That is, from a half to two-thirds of the pastors were receiving aid. In 1893 of 19 pastors only 9 received aid ; and from that time on the former increased, while the number of those receiving aid diminished from year to year. In 1907 there were 21 pastors, and no church received aid for its pastor's salary. 11 was the largest number ever aided in one year

Aid to Pastors.

The natural growth of the churches might be expected in the long run to remove them from the list of beneficiaries of the society. But several influences hastened this consummation. Necessity is the mother, not only of invention, but also

of sound sense. In 1874, when the pressure of a debt of Rs. 800 came upon the society, it realised that the large grants of Rs. 12, 15, and even 17 per month, which it had been giving for individual churches during 1873, were unreasonably large, and it adopted the very sensible rule that no church should henceforth receive more than Rs. 10 per month towards its pastor's salary, and that this sum should be reduced by one rupee per month each year. The first part of this rule was rigidly enforced ; to the second part a few exceptions were allowed.

Branch Societies.

But the leaders of the society were actuated by better motives than necessity. From the first they had sought to utilise it to promote self-support, and a missionary spirit among the churches. So they were ready when the Mission's Jubilee was celebrated in 1884 to spend the funds of the society not needed for pastors' salaries in evangelistic work, and to improve the enthusiasm of the occasion to extend the organisation for the efficient working of some suitable plan.

In the annual meeting of the society held in September 1883 a petition was presented by Gutterson and others of Melur station, urging the society to provide funds for spreading the Gospel in the region of Tirupattur of that station. This was referred to the executive committee for a report the following week. At the adjourned meeting of the society the committee reported :

1. It is fitting that this Society should add to its work of aiding churches to support their pastors some missionary work in a part of the district where it is not at present carried on.

2. The Society should select some locality for itself, and with the approval of the Mission conduct its work in that place.

3. One third of the Society's income should be devoted to this work.

4. The missionary in whose station the Society's work is carried on should superintend it and report once in three months to the executive committee.

5. In considering the petition from Melur the committee think the region of Tirupattur to be a suitable place for such work, and that it should be commenced there as soon as possible.

6. The executive committee of the society should put forth the necessary efforts for establishing this work.

7. Every pastor, teacher and catechist should make known this work to his congregation and arouse its interest in it.

The resolutions of the committee were adopted by the adjourned annual meeting, but by the close vote of 33 in favor to 31 against, so the matter was laid on the table until the following year, when it was shelved in favor of another proposition. The following year was that of the Mission's Jubilee, and the step taken by the society to signalise it was the affiliation of local missionary societies already existing in some of the stations, and the encouragement to establish others, as branch societies. The society also agreed to retain only one third of its general income from each station for the aid of churches, and pay over to each station the other two thirds for its branch society.

This plan was heartily taken up by the stations. At the annual meetings in 1885 and 1886 the society recognised as its branches the Tirupuvanam Daybreak Society, the Tirumangalam Society of the Dawn of Spiritual Wisdom, the Batlagundu Gospel Proclamation Society, the Madura Dawn of Salvation Society, the Manamadura Sunlight of Truth Society, the Mandapasalai Good Way Society, the Melur Little Drops Society, and the Periakulam Missionary Society.

While these branches did a large amount of good work, yet in giving them two thirds of its income, and in spending the rest among the aided churches the society was scattering its efforts, and it lacked the concentration in any one direction that would call forth its greatest power. In response to the feeling of this lack the society organised in October 1897 an itinerating band, first of two evangelists and afterwards of three, to go about among all the stations, spending twenty days in each. This band was intended to be permanent, and was called so. It lasted three years, doing a large amount of seed sowing. But in spite of its name, in 1900 it was disbanded, " the funds of the society not being sufficient."

The Society's Jubilee.

The Jubilee of the society was approaching and with it a new opportunity to set the society forward in its purpose of uniting its forces on some missionary work. It was laid especially on the hearts of two Indian brethren to rouse the churches to their responsibility in supporting the society for the sake of a mission of its own, *viz.*, Catechist M. Solomon, and Teacher V. Santiago of Pasumalai. They went up and down the land faithfully preaching this privilege and duty, and their zeal was rewarded.

The society had assisted in founding 34 churches, and had spent in 50 years Rs 40,000. And now special contributions were coming in for a mission of their own. The Jubilee was deferred a year, and in the meantime a committee was appointed to visit and report on the choice of one of four fields proposed, *viz.*, the region of Usilampatti west of Tirumangalam, the northern part of Dindigul station, a tract in the north of Melur station, and the region suggested by Gutterson twenty years before. Gutterson's location was not chosen, but his general plan was adopted. The location adopted was the region north of Dindigul, called Konganadu, with the village of Koyilur as the centre of operations.

Konganadu Mission.

This decision was made at the annual meeting in 1904. The leaders had set out to raise Rs. 5,000, but that figure was not realised. Still Rs. 2,657 were in hand at that meeting, and before the year was out it was increased to Rs. 3,000, and that sum was placed in the bank as a permanent deposit in January 1905.

The first missionary to enter this field was G. K. John, whohad been pastor of the Mandapasalai church. He was set apart for this work in the East Gate church, Madura, on the 28th February 1905. The mission report for that year gives the following account of his first year's work :

The field embraces about 300 square miles and has several large villages within its borders. At first the newly appointed pastor worked alone but

he was soon joined by a school teacher and still later by a young man for evangelical work. During the ten months of their stay the workers have visited over 130 villages and preached the Gospel to over 4,000 people. At first great difficulty was experienced in the work, the people supposing that the preachers were beggars, as all Hindu mendicant preachers are. But gradually the people are learning the true object of the workers and are listening attentively. The school work has been carried on successfully, there being fifty children in the school from fifteen different villages. They pay about Rs. 6 per month for their tuition.

In 1907 the name was changed to "Madura Home Missionary Society" and it was legally incorporated. Before that, in 1906, John had found the difficulties too great for him and resigned. His place as missionary was taken by M. Solomon, one of the two who had been chiefly instrumental in the founding of the mission.

The report for 1909 showed that the Indian Christian community had contributed for this, their own mission, during the year more than Rs. 3,000, supporting one evangelist, besides the missionary, two teachers and two Bible women. There were Christians in 5 villages, where there were none four years before. 373 villages had been visited, 130 Testaments and small Bible portions sold, and thousands had had the Gospel preached to them.

Generous Devotion.

These are skeleton facts that do not tell the whole story. Behind are the prayers and efforts, self-denials and offerings of the living and the dead for 56 years. Whether as seen in the enthusiasm and generous devotion of the annual meetings under the present name, or as remembered in the abundance of their gifts out of poverty under the old name of "Native Evangelical Society," the desire to bring their own people to Christ is an earnest of their faithfulness to their divine Master.

An old statement written by Noyes when the debt of the year 1874 had increased to Rs. 881, early in 1875 shows the old spirit and the new, for the one spirit has continued, in a Local Committee meeting :

A letter was read from the treasurer, and after a very few words in explanation a catechist arose and offered a month's salary to the society. This struck a chord which vibrated through the whole assembly. One

arose after another in quick succession and pledged himself to give or raise something. The heathen who stood about the door caught the spirit. A washerman offered Rs. 2 ; a gentleman's butler the same, and paid the money down. A man of high caste from a neighboring village pledged Rs. 3 ; and a Government dresser two more. The excitement extended beyond the house where the meeting was held; and the native women sent in specimens of their needlework, which were readily sold. After the helpers had pledged all the money they dared to promise, they looked round upon themselves for articles which they could spare. A pair of ear-rings, several handkerchiefs, one or two jackets were offered, and turned into money by ready bidders. The meeting extended beyond the appointed limits ; but some of the natives requested that the matter might be brought into another meeting. On the following morning the scene of the previous day was repeated. Some gave who had not pledged themselves, and others doubled the pledge of the previous day ; so that by the end of the second meeting the Rs. 453 of the day before had risen to Rs. 628. The pledges, I am informed, have been promptly paid.

The mission report adds :

Shortly after, at a Sabbath afternoon service, the East Gate Church, Madura, raised upwards of Rs. 270. Other stations responded in the same spirit. The contributions of the year amount to Rs. 1,864-11.

More of this spirit will appear in later pages. It shows that their missionary work and workers lie very close to their hearts.

(5) INFLUENCE OF INDIVIDUALS.

As the years went by and one and another finished his earthly service and passed on to his reward, their fellow disciples and fellow workers realised the power of their example and the influence of their life on the growing Christian community. The great multitude of such precludes any adequate narrative of what their presence and influence meant to the community. But a few typical instances will give glimpses into some of these moulding forces.

Death of Pastors Cornelius and Vethamuttu.

Pastors Cornelius and Vethamuttu died within a month of each other, Cornelius in December 1884, and Vethamuthu in January 1885. Of Cornelius it was written :

He was called to the pastoral charge of the East Church in Madura upon its organisation in 1872. Since that time he has taken a prominent position among our native brethren, and through his wise counsels and manifest integrity has exercised a large and wholesome influence among his native brethren.

His spotless character and loving interest in the people for whom he labored made him an excellent pastor, and his general intelligence, public spirit, long experience and extensive acquaintance in the city gave him an influence among Hindu gentlemen, which he always used for the spiritual good of that class and for favorably impressing all outsiders with the excellence of the Gospel of Christ.

Two testimonials are here given of Vethamuttu, the first by a missionary, the second by his Indian fellow laborers :

From his first entering upon mission work in Palni he showed such good judgment in attending to the financial matters of the station that more and more responsibility was thrown upon him, and it is a good deal to say in India that he was never known to betray his trust. During the famine in 1877-8 he was appointed on the famine relief committee along with the government officials and the most influential men in Palni. He did not talk much ; but whenever he did offer any suggestions they were listened to with marked attention. Public estimate of him is illustrated by the remark of a tahsildar (revenue officer) who after examining him as a witness in a law suit remarked, 'This settles the matter as Rev. Mr. Vethamuttu never tells a lie.'

His leading characteristics were kindness to others, eagerness and zeal in winning souls to Christ, patience in settling difficulties between the heathen and Christians, meekness and humility. To the common people he was a very acceptable preacher. They heard him gladly. His rebukes for those who walked disorderly were always delivered with so much love and kindness that he was justly called the peacemaker.

Village Christians.

Many a case has been like that of the good old man who joined the Battalagundu church in 1880 after having had a copy of the gospel of Matthew in his house for twenty years. All that time he had lived as a Hindu, brought up his family as Hindus and even led his people in Hindu worship. Then he stood out from his family and people and confessed Christ, and was to the end of his life earnestly waiting for them to be Christians too. He was the founder of the village and its magistrate. When he became a Christian the others said he had gone crazy.

A Christian bazaar man was conducting a service for the Christians in his village, when a constable, also a " Christian," was present. It was Good Friday, and the constable was troubled with his unworthy life. He saw a vision of the crucified Saviour, and was so troubled he could neither eat nor sleep. At last he sought out the bazaar man, and he in conversation with the constable narrated to him something of his

own spiritual experience, by means of which the latter found peace. Afterward he left the police and entered the Seminary and became a Christian worker ; and he attributed his spiritual awakening to the faithful lay brother's helpful influence.

Carpenter Manuel.

The death of Carpenter Manuel in 1877 brought to mind a most interesting conversion and subsequent life experience, as given in the mission report of that year :

> He was formerly a member of a gang of robbers, and notoriously wicked. He was a bigoted disciple of Suppaiah (a god), and often went on pilgrimages to Sikandarmalai, where he rolled around the rock for the pardon of his sins. A copy of Luke's gospel was given him ; he took it home, and gave it to a shoemaker for a pair of shoes. The shoemaker read the tract and was converted. He in turn led the carpenter to Christ. He became a humble Christian, and loved his Saviour and His servants. Though poor, he was liberal. When the shoemaker died (in 1875) he requested Manuel to teach the congregation and preach to the heathen.

Yesudasan and his Two Wives.

The case of the shoemaker is still more interesting. He was converted by the verse :

> No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

The mission report for 1875 said of him :

> Though at the bottom of the social scale, according to the notions of the heathen, yet, on account of his good sense and honesty, he commanded the respect of the heathen of all classes. He was a good reader, had gained much knowledge of the Bible, and was always earnest in his efforts, without pay, to make the Gospel known to his countrymen. His name was Yesudasan, servant of Jesus, and all who knew him believed him worthy of the name.

Through him 60 persons became Christians in that village. One would think that his credentials for admission to the Christian Church were clear and unimpeachable. But no, he had two wives. They were both legally married to him when he was a Hindu, recognised as such by his caste and by the British Government ; and they were the mothers of his children. He was asked to put one away, but was not willing to do so, and neither was willing to leave him. So when he asked to be received into the Christian Church as he was, he was refused. That was the attitude of the Mission at that time, and the teaching of the missionary that refused him. He accepted it and showed no bitterness.

When one wife died, after many years, there was a general sigh of relief in the thought that he could now be admitted to the privileges of the church. But unfortunately the church had waited so long for one wife to be removed that the poor man himself had contracted mortal disease and followed his wife before he could be received. It was sad if the church was right; doubly sad if the church was wrong, as many have thought.

At any rate ten years after Yesudasan's death the Mission indicated its changed attitude by the following vote:

That such persons, though retaining more than one wife, may, on credible evidence of piety and faith in the Lord Jesus, be received to the church, provided;

1 That the counsel and consent of the Mission be received in each such case before reception to the church;

2 That any person who, once a Christian, shall relapse into heathenism and during such relapse contract a polygamous marriage, shall in no circumstance be ever received into the membership in any church in this Mission.

This action was held over for the approval of the Prudential Committee and they refused their approval; but it remained as expressing the Mission's conversion. The position of the Prudential Committee was thus stated by Clark in a letter dated July 29th 1885:

The Prudential Committee did not deem it wise to approve of the report of your committee on that subject. The matter is involved in no little embarrassment. You may have now and then a man who is involved in polygamy before coming to the knowledge of Christ. The only way in such cases is to act in accordance with our usage heretofore, not to receive such a man into church communion except upon his giving up all but one of his wives. We feel that with Utah on our hands in this country it becomes us to be very careful of giving occasion to any of the enemies of foreign missions to avail themselves of the opportunity to attack the Board or its missionary work, in view of any possible concessions in this direction.

In some cases where there are two wives and one of them has children and the other has not, the question will not be a difficult one; but in such case the husband should provide carefully for the wife that is put away. The man is not relieved from his obligations to care for those who have been brought into such relations to himself; and if there are two or more wives and all have children, it is still his duty to care for all.

There is no other way to avoid scandal and embarrassment. This is the very decided sentiment of our Prudential Committee.

Masilamani and his Descendants.

One of the early converts was Masilamani of Maniagaranpatti in the Periakulam station. He was 13 years old when the Mission started and another 13 years was added to his life before he became a Christian; but from 1847 for 39 years he and his family were thoroughly identified with the Mission. He was the only convert in the village when he joined, but long before his death in 1906 he saw all in his village Christians. He was deacon of the church until within two years of his death, and then his son worthily filled his place. Not only did he live to see the whole village become Christian, but at the time of his death, being 85 years old, he could count up 45 children and grandchildren scattered in different parts of the district, and all Christians. His funeral was largely attended by Hindus and Muhamadans from neighboring villages.

His loyalty and gratitude to the Mission were reflected in his children. Some were in mission employ and others not, but all united to commemorate the benefits they had received in the Battalagundu boarding schools and through the mission agencies by establishing a Gospel Preaching Society in the name of their missionaries. Utilising the small contributions they could raise among themselves they resolved to spend some time in the most favorable part of each year in carrying the Gospel to the villages in the region of their ancestral home. And this they have done.

(6) Indications of Growth and Progress.

Spiritual Awakening.

The spiritual life, on which depends the efficiency and value of all our mission effort, has always been cherished and nurtured in every possible way. Its manifestations have seldom been like the strong wind, the earthquake and the fire, but rather like the breathing of the still, small voice. But there have been seasons when we have heard, as it were, the "sound of marching in the tops of the mulberry trees"

and have been called upon to bestir ourselves. Such was the experience in Pasumalai in 1906, thus described by Jones:

The Church at Pasumalai has experienced a year of unusual blessing, and has made definite progress in numbers and in Christian activity. The Spirit of God, who has moved mightily in parts of India during the last two years, has breathed in blessing and power upon our church and community at Pasumalai. For several months in the early part of this year meetings full of religious interest and power were conducted; and during a considerable portion of this time these meetings were held daily, and, at times, simultaneous gatherings for prayer were held in different buildings.

The character of the meetings, at the time of deepest interest, was largely the same as that of revival meetings in other parts of the land; although we did not have ecstatic visions, trance experiences and tingling physical sensations, such as were frequently experienced in many other places. The character of the meetings, however, were such as to convince us that they were both under the direct guidance of God's Spirit and were a product of the East such as one would not expect to see among Anglo-Saxon people.

We had thought that deep conviction of sin was a thing foreign to the East. But these recent experiences have shown that the Indian mind is as susceptible to such convictions under certain conditions as is the western. The only difference being, as we would expect, that in India deepest convictions are associated with devil-possession, and that those who are under the greatest stress of agony on this account believe themselves, and are believed by the people, to be in conflict with a mighty indwelling spirit of evil.

As a result of these meetings about fifty students from the Institution accepted Christ as their Saviour and united with the Church.

The Jubilee Celebration.

The celebration of the Mission's Jubilee in 1884 emphasised in many ways the Mission's progress, and afforded many opportunities of comparison between the earlier and later times. For several years previous to that year a committee were at work preparing for it. Rendall was every one's choice for the memorial sermon, but he was called to the higher sphere the year before, and Barnes as the leading Indian minister worthily took his place. Almost every one connected with the Mission pledged a month's salary for a fund that should go for the benefit of Pasumalai. The celebration was held February 26-28 in a pavilion for 2,000 persons erected on the newly-acquired property of the Woman's Board at the East Gate in Madura. The following

is Howland's description, himself a member of the Jubilee committee and the compiler of the English edition of the Jubilee Book :

Tuesday morning at seven o'clock as the church bell rang we heard the noise of drums and trumpets and cornets. Soon a procession formed. The Christians from Madura West Gate and Pasumalai came first, then from East Gate and all the other stations, each station having its name on a banner, with other banners in addition. A cannon tube commenced firing, and before noon had counted the fifty years with its loud reports. The procession moved to the pavilion, which was soon crowded with a Christian audience, more than 1,500 being seated and 500 standing around. J. E. Chandler was chairman for the day. As Barnes preached the opening sermon the great audience sat perfectly still, as indeed through all the exercises of the three days. I have never in India seen so quiet an audience, even the children did not cry. At two P.M. all assembled again to listen to a series of interesting papers.

At 4-30 P.M. the people from each station went promptly to their allotted places to prepare for the grand procession. It was a serious undertaking to march through the streets of this great Hindu city, especially in view of recent riots in other places. Permission had been obtained from the chief of police, though, being somewhat fearful of the result, he had ordered the police to accompany us.

At five exactly the Madura division started; then came Dindigul with banners ; then Tirumangalam ; then Tirupuvanam with its big bass drum and smaller drums and trumpets ; then Pasumalai ; then Periakulam with its four banners; then Mandapasalai with eleven banners and a band ; then followed Battalagundu, Melur, Palni, and Manamadura, and by that time the head of the procession was far down towards the stone elephant on the north side. More than 1,500 were in line. The city band, not very great or grand when compared with western bands, but grand for Madura, led the way. Two trumpeters were in front, and every few rods lifted up their "ram's horns" of brass, five feet long and S shaped, and blew a deafening blast. One missionary rode directly in front of the line controlling its movements through the streets, while another passed on to see that all was favorable in front. As he sat on his pony waiting for the distant procession two street gamins playing near suddenly heard the music and saw the banners and ran to see with an exclamation very much like, 'Gee, what a show.'

At the "Line" church they halted and cheered ; at the West Gate church they were showered with flower petals and sprinkled with rose-water. It was a stirring sight, that long procession with banners and bands and the different groups of Christians singing for all they were worth, passing through the streets under the shadow of temples built before our forefathers ever dreamed of Plymouth Rock. The police had nothing to do but enjoy it, for not a soul thought of molesting us, though hundreds rushed to their doors and verandas and stared at us in open-mouthed wonder. Madura never before knew or believed that there were so many Christians in the district. Passing under triumphal arches erected in the street, we returned to the pavilion just at dusk. It had taken us two hours to go three miles.

Without dispersing the people sat down and listened until after nine to a concert of praise rendered by the boys and girls of the boarding schools. For variety we had an overture from the Dindigul band, a duet with flute and organ, another with cornet and organ, and some Maratha singing by missionaries from Bombay.

Father Noyes was in the chair on Wednesday. The first meeting was for children and youth on the subject Consecration ; in response to one of the addresses nearly the whole audience rose in pledge of more earnest work and devotion to the Master's cause. Then were considered the subjects, Education, and Benevolence.

In the afternoon the contributions came in, first station by station, then in individual offerings. One catechist who had served 28 years promised to serve hereafter without salary. A silver bracelet, worth about half a rupee, which a Hindu had put on his arm, vowing that, if his god would cure him, he would take it off in a certain temple, involving a long and expensive pilgrimage, was unclasped and presented on the spot. It was at once bid for and brought Rs. 17. Many brought grain or fowls, or cattle, all of which were sold at auction the same day. One small congregation, too poor to own any land, and living on the bounty of rich farmers, gave nearly a bushel of rice which they had received from their Hindu masters as their hire in the harvest. Two brass pots were tied to posts in the pavilion to receive offerings of money. When I broke the seal and counted the money I found more than Rs. 7, and four well-worn silver finger-rings. Some poor women, shrinking from the publicity of going to the platform and having their names announced, had quietly put the rings into the pots. Within the first half hour Rs. 3,000 was pledged and by the end of the meeting it amounted to Rs. 4,136. It subsequently increased to Rs. 5,000.

Chester presided on Thursday. The first meeting was in English, and among the letters presented from old missionaries was a most interesting one from Eckard. The delegates from other missions who spoke were Shahu Daji Kukde, R. A. Hume, and C. Harding of the Board's Maratha Mission, S. W. Howland of the Board's Ceylon Mission, and J. H. Wyckoff of the Reformed Board's Arcot Mission. Howland greeted us as the daughter of Jaffna, and remarked that if it were not for the little splash of water between us we should all belong to the Jaffna Mission.

In the afternoon, after a soul-searching sermon in Tamil by J. E. Tracy the Lord's Supper was administered by J. E. Chandler and Wyckoff to a company of more than a thousand Christians. Then Barnes rose in the midst of the great assembly and moved resolutions of thanks and gratitude to the American Board for bringing to them the glorious Gospel of Jesus Christ, for sending them missionaries, for spending three-quarters of a lakh of rupees, and for bringing them education, civilisation, and many other blessings, temporal and spiritual. These were unanimously adopted by a rising vote.

The Mission could count after its 50 years a Christian community of 11,500 souls, 2,900 church members, and 18 ordained Indian pastors, nearly 5,000 pupils in its schools, and an excellent plant for all its institutions.

Strong Congregations.

Many a congregation stands as the best evidence of the Mission's progress. As one journeys out of Tirumangalam to the west he sees a flat plain before him with trees some distance away. In the middle distance he sees among the trees a long red tiled roof ; this the bullock driver tells him

is a Christian church. Then the driver points out a white tip just over the trees in the further distance, and says it is the tower of another Christian church. Passing the first the traveller comes to the second, which has become a landmark long before he reaches it, and finds himself in the village of Sattangudi. In 1872 the first converts were gathered there, but they were a weak folk for five or six years. Then came the famine, and with it the help given to them from foreign Christians, not in the way of alms, but in the way of work, for they were weavers. That Christian charity set them on their feet, and ever since they have been successful weavers ; and the congregation grew apace.

Until 1892 they had no suitable church. The way in which they secured one then is thus described by Jones :

> The people, knowing that if they were ever to have a new church it must be largely by their own effort, went at it with a will, borrowed all the money they could, paying even up to 24 per cent. interest, for the purchase of materials, and by hard work and personal labor made up their share of the cost of the building. Their catechist has been not a whit behind his people in self denial, and the joy of that little band of Christian people on the occasion of the dedication of the church was a testimony most gratifying.

The new church was a substantial brick structure with terraced roof, and was made to accommodate 200 persons. But it had hardly been finished before it was too small. The congregation soon numbered 300, and on special occasions, when others were attracted, quite half the audience had to stand outside.

By 1889 the congregation felt the need of a larger edifice to such an extent that they offered to give Rs. 500 toward it. But such a building as they needed would cost nine times as much as that, and they would have to raise more than half the sum at least. Still, nothing daunted, they went to work to see what they could do. They could not accomplish their wish in one year or two, but by 1907, *i.e.*, in eight years, they paid over for the new church Rs. 1,200 ; and again in 1908 Rs. 1,200 more, making their first offer of Rs. 500 grow into Rs. 2,400. Later on they added another

hundred, having given Rs. 2,000 themselves and raised from their Hindu friends Rs. 500 more. Through Mr. and Mrs. Hazen Rs. 2,000 were provided, and the fine large church with its tower overtopping the trees was finished for Rs. 4,500. And no one who joins them in the worship of the new building can doubt their interest in spiritual things as well as material.

Many other strong congregations might be cited. Among those who have spent much time in touring among the people and helping them forward in Christian activity no one has been more energetic than Jeffery. With his optimistic views regarding new converts and indefatigable visitation of all parts of his field, he has been rejoiced to see considerable accessions and rapid growth, especially in Dindigul and Arupukotta stations.

(7) HARVEST FESTIVALS.

Local Committee Meetings.

Lessons.

Any one who has lived through this third period of the Mission's history has a dissolving view of the activities of the early part of each year. The Mission came out of its Personal Period strong in its oversight of the workers with reference to their intellectual and spiritual growth. The September joint meeting for the workers as one body, and the March meetings for the three Local Committees separately were occasions of testing the intellectual activity of the agents by means of lessons assigned for their study the previous half year. At that time the whole body would be present in September during the hearing of the lessons of each class. It was a part of the initiation of a new missionary to stand up and hear his first lesson in the old Pasumalai church on the beautiful slope of the hill in the presence of all his fathers and brethren, both American and Indian. The personal fellowship and spirit of cooperation of that time made it, not a very trying ordeal, but one full of encouragement and inspiration. After that one could enter

upon the smaller March meeting of the Local Committee with a more thorough sense of participation in promoting the constant training of mission workers.

The very success of the Mission tended to weaken this *esprit de corps* and thwart its efforts for cooperation among all its parts. The growth of the Mission, the improvement in the training it was giving its youth before sending them into mission work, and the development of departments were primary causes of this disintegration.

Nearly all who gathered in the earlier assemblies were personally acquainted with each other, and each had an interest in all the public exercises participated in by every other one. But soon the number outgrew such personal acquaintance, and the little Pasumalai church would not hold them. The different classes were obliged to recite simultaneously in different places, and none could be as interesting as classes held before the combined assemblage. Other meetings sprang up to be held simultaneously with those of long usage, and no one could attend all. Pastors and station catechists were developing more and more ability to conduct classes, and missionaries were only too willing to be relieved of the burden.

Then as new workers were added from year to year they were trained in the very subjects assigned to those already in the service and they could hardly be expected to take much interest in repeating the studies of their school days.

Again, as separate departments developed, their interests were more and more specialised in their several lines of work, and the knowledge of, and interest in the general work of the Mission and its needs appealed to them with less force than in former days.

The three Local Committee meetings were more or less a reflection of the September gathering, and as the interest diminished in the larger gathering it also weakened in the others. There was much enjoyment in all the meetings, but after all the members attended by order of the Mission, and

the Mission had to pay batta and bandy hire for the expenses of the journeys and living during the days of absence from home. If one could look as in a stereoscope, but with three eyes instead of two, he would see the general similarity that makes all one picture, but also the slight differences that make it a living picture.

The view then shows a gathering at each centre in the hot days of March, the missionaries in the bungalow, the others in school rooms or private houses. Each pastor is allowed a cart and brings with him a retinue of catechists and teachers and Bible women who walk, and ride in turn as opportunity offers. The local missionary carefully arranges the program, in which the lessons are placed early and gotten out of the way as soon as possible, so as to accomplish as much good as possible for all who come. Only mission agents receive batta, so very few others attend. Every one is glad to see every one else, and it is each one's duty to get all the spiritual good he can. The lessons are poorly learned, if at all, but those who teach them make them the occasion of excellent advice in which rebuke is mingled with wisdom. Finally the visitors return to their homes to meet again in the large meetings of September.

By 1882 the Mission, having realised that lessons are not booming as they used to, has its committee on helpers report a new scheme; and the committee reports that after due deliberation it has decided to recommend the addition of an English class to the other three ; and among various other recommendations for the conduct of the classes suggests that certain of the examinations be in writing. This gives a little new life to the picture. But in a year or two some busy missionary, whose turn it is to appraise the written papers, pigeonholes them, and they never see the light again. So written examinations gradually fade away. The English class too becomes more and more conspicuous by its absence, for those for whose benefit it was especially established feel less and less the need of any class.

Prize Bible Examinations.

But the purpose of the Mission never flags ; if it cannot be carried out in one way, some other way must be found. In 1887 a scheme of prize examinations is launched, in which annual prizes of Rs. 12, 10, and 8 are offered for competition. Again new life is infused into the training of agents, and the awarding of the prizes creates new interest in the lessons of the March and September meetings. Then this too proves to be a tide that ebbs after it flows, and many an agent writes only on compulsion. And strange to say, whether from more faithful effort, or more assistance from their missionaries, or superior ability in passing examinations, the women begin to take away prizes from the men.

Our triple picture of a March meeting is weakened certain years by the failure of one or another of the Local Committees to hold a meeting. In 1894 it fades out entirely ; for then the Mission votes, on account of serious reductions in its appropriations, to omit the March meetings, and refers the program back to the helpers committee for adjustment to the September meeting. This shows clearly how absolutely dependent these gatherings were on having their expenses paid by the Mission. The Mission set the tune and paid the piper.

Again the Local Committees flicker into view for three years. Meantime the scheme of examinations is again revised with the limitation, "not to exceed 3 hours in length"; this in 1896. From 1901 examinations are entirely separated from mission meetings by the following vote :

1. That the oral examinations of the September meeting be abolished ;

2. That in lieu of these two lessons shall be assigned to each class, of which one shall be a Bible lesson. In other words there shall be one study for each class besides the present Prize Bible Lesson which latter shall then be absorbed into the present scheme ;

3. That these examinations shall be conducted in July annually.

This scheme started well and went on to the end of the period with the same diminishing interest as its predecessors, being maintained by payment of expenses and the compulsion

of mission rule. Long before this, in 1898, Local Committee meetings were snuffed out by mission vote, and with them the triple committee organisation itself.

A Dissolving View.

Festivals.

But this is only half the picture, the dissolving half. The view into which the other is dissolved, that gradually brightens and becomes the picture itself, is first clearly discerned in the movement that emerged into harvest festivals.

At first there is apparent the blending of three features, the convention-for-the-deepening-of-spiritual-life idea, the union-of-Christians-in-the-Lord's Supper idea, and the make-a-joyful-noise-and-bring-an-offering idea. The emphasis at the very first was upon the first of the three ideas and the joyful noise. The best part of the offering seems to have been that "the Christians came in companies from distances within twenty-five miles and gladly bore their own expenses." The pioneers of this new movement were Jones in Tirumangalam station and Perkins in Mandapasalai. The former writes in the mission report of 1893:

> Beginning at 6-30 A.M. we held four services daily, all of a spiritual character and tending to deepen the spiritual life of the people. Praise meetings, rousing addresses, prayer meetings, Y. P. S. C. E. meetings, consecration meetings and magic-lantern exhibitions gave variety and interest, and added each in its way to rouse enthusiasm and fill with a new yearning after a closer walk with God. On the afternoon of each second day we had a village procession when, with banners, umbrellas and similar emblems of joy and dignity and with a mighty use of voice and musical instruments, the Christians paid their respects to the Hindu community, who gaped with astonishment at this sudden manifestation of strength and enthusiasm among the Christians.

The next year an offering service and the Lord's Supper are mentioned in addition to the other services, and pleasure is expressed that the people have not only brought two days' provisions with them but have also brought thank-offerings to the Lord. In 1895 we are told,

> In the afternoon of the second day the Lord's Supper was celebrated; then a lively, noisy and proud Christian procession marched through the streets of the town.

The movement is now spreading to other stations as well. In 1897 we are still called upon to rejoice that in the Tirumangalam festival the people pay all their expenses, and further that they have contributed Rs. 23 beside.

In 1898 the writer, while returning from America by way of the field of the Arcot mission, had occasion to attend a harvest festival in that mission where it had already become an important institution of the mission. This led to a statement in the next meeting of the Madura Mission, with the result that a committee of three missionaries and three Indian pastors was appointed to report on the desirability of conducting such harvest festivals in our Mission. It is the action in this report in the following September that effectually moves out the old picture and brings in the new in our dissolving view. It was this:

1. That for the present Harvest Festivals be substituted for Local Committee meetings;

2. That the appointment of time and place be left to the missionary of each station;

3. That these meetings aim to develop the spiritual growth, common fellowship and liberality of our Christians;

4. That at some time during the meeting special sessions be held for women and for children separately.

And now as we watch the movement through the next decade we see some changes, and these involve the falling away of a few features, but withal there is plainly manifested the steady expansion of the vital elements of harvest festivals, *viz.* voluntariness, liberality and fellowship. Even the missionary's direction is not necessary, for the pastor takes the responsibility of time and place and many other details. The one cart allowed the pastor in the old picture is lost in the number of carts that now bring the members of the congregation with their sacks of grain and their families, in some one of which the pastor too finds a place. If separate meetings are not held for the women and children, they still have their happy and healthful part in the common program. The noise of processions and blare of trumpets

does not make such a din in the ears of the rest of the community, but the sweeter music of children's voices and happy families is more conducive to spiritual growth. We forget to be thankful that the people pay their own expenses in the liberality of their larger gifts. The old sums of Rs. 23 and Rs. 25 would be petty now, except for very feeble congregations. In the ordinary festivals of the churches anything under Rs. 100 is hardly more than creditable, almost any amount between Rs. 100 and Rs. 200 is frequently realised and nothing short of Rs. 200 would excite much surprise. The heat is not to them an insuperable obstacle, so all along through March and April, while their Hindu neighbors are wildly excited over their bull baiting sport of jallikat, the Christians are enjoying their harvest festivals. The missionary who is driven away to the mountains by the heat often loses opportunities that might be to him the happiest of the whole year.

8 LENOX PRESS.

The press established by Washburn in 1871 has quietly and effectively continued its work through this period. Its first and only continuous work throughout the period has been the publishing of the "True News." But from time to time many tracts and booklets have been issued from it. In 1875 an edition of 3,000 copies of "A Jewel for Children," a tract prepared by Miss Taylor, was published. Miss Taylor had already prepared some tracts for women.

By 1884 the "True News" had been made into a semi-monthly, and had reached a circulation of 750 copies. Jones and others felt the need of a very low-priced monthly that would give exclusively news of missionary and other evangelical work for wide distribution among the churches. It appeared in November of that year under the name "Glad Tidings." Both these periodicals continued until the end of the period, when they were absorbed in the paper of the South India United Church.

The wooden press of 1871 was replaced in 1872 by a Hoe printing press, and the latter has been used ever since for the two papers. In 1897 Mrs. Mary Ives of New Haven Connecticut, on her trip around the world visited Madura and Pasumalai, and showed her interest in the press by a donation of Rs. 1,000 for a new press. Two years later Mrs. Ives duplicated her generous gift, and in addition to a second press gave a paper cutting machine. A bindery was also opened in 1899.

For 25 years Washburn carried on the press for the benefit of the Mission at his own expense. Then in 1896 he offered it to the Mission, and it was gratefully accepted with the Mission's cordial thanks, not only for the generous gift, but also for the service rendered to the Mission by the press during its existence.

In 1895 the Mission had already taken the "True News," off of Washburn's hands. Elaborate plans for its enlargement to a weekly were prepared, but never carried out.

When the new church was finished in Pasumalai in 1904 the old one on the hill side, flanked by the grave of the revered William Tracy, was transformed into a printing establishment for the housing of the Lenox Press. Its square New England tower still stands forth as a landmark for all who approach from Madura. The spiritual appeals and expositions of God's truth that were sounded forth from its pulpit for sixty years are no longer listened to by audiences within its walls, but they still go forth from its presses to larger numbers without its walls.

What with handbills, tracts, booklets and periodicals the number of pages printed in Tamil and English each year was creditably large. In 1898 the number was 500,000. A Tamil almanac was started this year and continued subsequently. In 1899 the Tamil pages printed numbered 686,588, and the English pages 204,322. In this year a Devotional Booklet Series was commenced, the first two being translations of

Phelps's "Still Hour," and Murray's "Pray without Ceasing." In addition to the work of the Lenox Press this year, Elwood printed and distributed a temperance tract for Sunday School use.

By 1909 the number of annual pages printed had reached 3,000,000, and more than twenty booklets had been produced in the Booklet Series.

Among the literary productions of the missionaries during this period are books in Tamil and English on the life of Christ, Christian Evidences, Systematic Theology, the teachings of Jesus, helps to Bible study, commentaries, Hinduism and Christainity, "India's Problem," "India, its Life and Thought," the Jesuit Mission in Madura, pamphlets, manuals for pastors and church members, Jubilee volumes, hymn and lyric books, stories for children, pamphlets on coins and other subjects, and religious tracts galore.

9 STATISTICAL REVIEW.

The general review of this and the preceding periods gives another dissolving view. The band of men and women of the earlier times are gradually merged into an organisation, strong in its departments and efficient through its business methods. The missionaries are still there, sent out and supported by the Board, and they are just as human as ever.

If the organisation does not always throb with sympathy, and turns them down more easily than they used to turn each other down, that is a part of the process wherein they must decrease. But the organisation with its strong departments is not the final result to be attained, the power that is to increase as the little band of missionaries decreases. We wait for another picture in the dissolving series, one in which there shall appear coming as from the clouds of heaven one like unto a son of man, to whom shall be given dominion and glory and the kingdom that shall not be destroyed.

The table given at the close of previous periods is here continued showing the final statistical figures and gains for the third period :

	1851	1871	1909	Gain for the Period
Native Agency	79	116	741	625
Villages with Christians	100 (approx.)	252	545	293
Christian Community	2,775	6,865	21,276	14,411
Gain for the Year	304	(—184)	170	
Contributions Rs.	341	3,095	18,537	15,442
Sunday School Attendance			8,251	8,251
Y. P. S. C. E. Membership			5,260	5,260
Churches	12	27	36	9
Church Members	276	1,485	6,932	5,447
Gain for the Year	41	83	299	
Bible Women			90	90
Pupils of Bible Women			3,139	3,139
Pupils in the Schools	1,711	2,292	11,077	8,785
Fees from all Schools Rs.		848	24,853	24,005
Bibles sold and given	24	46	383	337
New Testament sold and given	139	169	263	94
Portions sold and given	3,638	2,169	4,372	2,203
School and other Books	5,000 (approx.)	6,401	22,329	15,928
Sales for all Books Rs.		635	4,110	3,475

Chapter VI.

RETROSPECT.

1 THE ROLL OF MISSIONARIES.

In looking back over the 75 years we see a procession of 155 missionaries who have come and lived and worked, and in some cases died, to make the Mission what it is; from William Todd, who arrived the 31st July 1834, to B. V. Mathews, who arrived the 26th November 1908. In 1909 the Mission had 40 members, *viz.*, 15 married couples, 2 single men, and 8 single women. Four of the married couples were in America on furlough.

2 LIGHTS AND SHADOWS.

Death of Mrs. Todd.

Lights and shadows have for all these years been ceaselessly falling across their pathway. One of the most pathetic experiences was that of Todd himself, who buried his wife the 11th September 1835, within 14 months of the founding of the Mission. This is his own account:

> On the 2nd September at evening she complained of severe pain, which increased during the night. In the morning, at my solicitation, the English physician was sent for and soon came. He gave such medicine as he thought the case required. But she continued to grow worse. After three days, at the invitation of the physician, we removed her to his house, where she had all possible accommodations. But she still grew worse. No medicines appeared to produce any good effect. Her pain at times was most excruciating. During the intervals she was very weak, and her mind frequently wandered a little. She did not converse much, but was aware of her dangerous condition.
>
> The physician advised her removal to the sea shore to enjoy the benefit of the sea air. Accordingly on the 9th we left Madura in palanquins, and by post bearers were carried to Devapatam, a town on the coast, in twenty-two hours. The distance is about eighty miles.
>
> Soon after we arrived at Devapatam she fainted and became delirious, and continued so until late in the evening, when she became perfectly rational and I had a most interesting conversation with her. She could speak only in a whisper. 'Friends in America', she remarked, 'perhaps will say I die a sacrifice to the cause of missions; but no such thing; in coming to this country I have simply done my duty to my Lord, and no thanks are due to me.' Repeatedly she said, 'Jesus is my all; it is

Mission in 1901, with Deputation. Back Row—J. E. Tracy, Kember (C. M. S.), Hazen, Vaughan, Wallace, Zumbro, Elwood, Jeffery, Mrs. Chester. Middle Row—D. S. Herrick, Mdle. Cronier, Whittemore, Miss M. M. Root, Loba, Mrs. Hazen, Miss H. E. Chandler, Mrs. Vaughan, Van Allen, Mrs. Van Allen, Wyckoff (Arcot Mission), Miss Swift. Front Row—Miss B. B. Noyes, Mrs. Herrick, Mrs. Chandler, Chester, Barton, Mrs. Barton, J. S. Chandler, Mrs. Jeffery, Mrs. Tracy, Dr. Harriet Parker, Mrs. Wyckoff (Arcot Mission). Children—Prudence Herrick, Martha Van Allen, Chester Van Allen.

sweet and safe to rely on him.' Soon after this her mind wandered considerably, and she said but little more. In answer to inquiries she merely replied, 'Jesus is my hope ; all is peace.' Between two and three o'clock in the morning, September 11th, she gently breathed out her life.

The room in which she died was a native building about 16 feet long and 8 broad ; the walls and floor of mud, and the roof of small sticks and palmyra leaves. I had with me my Tamil teacher, and the native woman belonging to the place. Neither of them, however, could render me much assistance. Almost everything devolved upon myself, and the Lord graciously strengthened me for the painful task.

The body was conveyed to the grave on the heads or shoulders of a few men who were hired for the purpose. 200 or 300 persons, men, women and children, Muhamadans, Roman Catholics and Pagans, followed me in a most disorderly manner. Many of them were talking and laughing. Some of the females were a little affected. I saw a few shed tears. As the grave was filling up my teacher addressed the people, who now became quite attentive. The grave is in a Roman Catholic burying ground, about ten rods from the sea shore and near a large banyan tree.

Taylor visited this lonely grave in 1853. He found it in good repair, and was much impressed with the beauty of the situation, under the banyan by the shore. Mrs. Todd's dying words were engraved upon the stone. But he was astounded to find the face of the stone much anointed with oil and lamps burning before it. On inquiry he was told that miracles were performed there, and that many poor people resorted to the grave to pray and make vows and offer sacrifices. There have been many painful deaths since then, but hardly any so lonely.

Todd's Subsequent Life.

After Todd left the Mission in 1839 he suffered many hardships in America, but rendered splendid service as a home missionary. Some particulars about his life and character are given in a paper on the Wakefield Colony in Kansas by Dr. W. J. Chapman :

He preached at various points in New York and Pennsylvania until 1858, when his adopted children, J. B. Quimby and W. E. Payne and families, concluded to settle in Kansas, and he went with them. He had a third wife, named Ruth S., a delightful woman, who shared with him his pioneering in Kansas.

In 1897 his nephew wrote :

It makes me realise the flight of time to look back about forty years when as a small boy in the city of Leavenworth I watched the purchase of an ox-team and wagon loaded with stores for the new home in Clay county. Driving cattle was a new business to the home missionary, Uncle Todd, and the trip of 150 miles was a novel one to his wife, Aunt Ruth.

For months we travelled with our ox-team every Sunday to Mr. Younkin's hospitable house, where Uncle Todd held service.

In 1905 Chapman wrote :

The Todd house is still standing and is a typical representative of the better class of pioneer dwellings. The deep-set windows, the woodwork of native walnut lumber, the rooms long and low, all characterise the dwelling as unlike anything erected since the coming of the railroad. School district No. 8, and subsequently the church organised there derived their name from the fact of Mr. Todd having been a missionary at Madura in India.

In 1868 the old schoolhouse at Madura, perpetuating the name of his former mission field in South India, became the centre of his labors. The Madura church was afterward affiliated with the Congregational body, and when the new building was erected in Wakefield the name of 'Madura Congregational Church' was retained.

The following tribute is by the editor of the *Junction City Union* :

In the fall of 1861, learning that there was no preaching in Junction City, Mr. Todd left his farm on the Republican, and came to town, accompanied by his wife, who shared his self-sacrificing, missionary spirit. The difficulties of that day, in the absence of the support of Him who feeds the ravens, would have been simply overwhelming. Mr. Todd preached the Word during the years 1862 and 1863 practically without salary, putting an absolute faith in God for his food. And yet while, commercially speaking, he had nothing to get it with, and no hope that he would have anything with which to get it, food was always provided. The absence of anything in the house to eat did not in the slightest daunt the old man's spirit. He arrived in town with sixty dollars in gold in his pocket. He exhausted that and such as he could raise by chopping wood and doing stone work. He gave himself no thought about hardships. He was then feeble, having lost his health in India, but with the same inspiration, which forty years before had led him to that foreign field, he labored in this frontier post, while the least possible strength lasted, with great zeal, earnestness and success. As a man Mr. Todd was without hypocrisy or dissembling. His actions and his words were universally accepted as the very height of sincerity. There was no such element in him as self. He was a man of vigorous intellect, and an earnest and effective public speaker. His sermons were full of thought and originality, and very peculiar in their simplicity. He talked as though his hearers were children, and the love of Jesus was the absorbing element of his religion and his ministrations. On two sides of the globe this simple, honest, earnest-hearted, godly man, though dead, yet speaketh, and in the ages to come while the conflict with sin lasts or a heart beats, his impress will be found.

Death of Mr. and Mrs. Howland.

In contrast with the lowly death of Mrs. Todd was that of Mr. and Mrs. Howland when on furlough in the Auburndale Home, with friends to care for them and constant medical attendance from the local physician as well as from a skilled specialist from Boston.

On Sunday the 27th February 1887 Howland was in Montreal, when a wire from his wife called him back, as she was suffering from pleurisy. He arrived Tuesday the 1st March. The same day the eldest of their three children, William, and the youngest, Leila, were both ill with colds and coughing. The little girl was taken charge of by a missionary lady, and the son by a young man. Within the next two days Mrs. Howland developed pneumonia, and was failing. Friday morning at 3-30, Howland himself called a fellow missionary to help him in sudden pain. The doctor was immediately called, but he suffered fearfully all day. At the same time the two children were developing severe illness.

A nurse was provided for Mrs. Howland and on Saturday 11-15 P.M. she passed away, having sent a message to her suffering husband that she was "only going home" The nurse was immediately set to care for the son. All day long the father had been shrieking with pain.

The situation was so critical and depressing that the young people in the Home were all sent out to stay with neighbors, and the elders divided into groups each devoted to the care of one of the invalids. Howland's suffering was less on the Sunday, but so also was his strength. That night a sleigh went in to Boston and brought out by day light the best doctor that could be found. By the time he arrived it was plain that all three of the invalids, father, son and daughter were the victims of some sort of poisoning. The children were both dreadfully sick, and twice the little girl was reported to be dying. But they lived, while their father passed away at 5-10 P.M.

On Tuesday the 8th March the double funeral took place, and while it was being held, the report came again that Leila was dying. A casket was ordered that on the following day her body might be taken with those of her parents to the place of burial. But again through the wonderful care of her kind missionary benefactor, her strength returned and her life was saved so that with her brother, she still lives. The two bodies were tenderly carried to Monson, Mass., and there buried.

Howland had followed Taylor in the care of Mandapasalai station, and he knew his people well. He also planned and built a number of substantial church buildings. His crowning effort in that direction was the beautiful church in Mandapasalai itself. With unskilled builders and ruder instruments he wrought, supplying himself the necessary skill, and stimulating his workmen by his own personal labor on the roof as well as on the floor, until he succeeded in completing a church that marked a new era in the architecture of the Mission.

Provision for the Children.

Death is not peculiar to missionary life, and sickness and suffering are not by any means the severest trial of missionaries. The one personal trial of the missionary that makes the heart ache more than any other is the separation from children in the time of adolescence when home means so much to both children and parents. If it is less in evidence in later years, it is partly because there are less children to be separated from their parents. Of the 11 married couples in the field in 1909 only 4 had children with them and 3 more had children at home from whom they were separated, while 4 had no children. There are other mitigations.

The American Board has led other Boards in the provision for such children, having gradually increased the allowance granted to them between the ages of 7 and 20.

Homes in America.

Another provision has been the establishment of the Walker Home in Auburndale and the Tank Home in Oberlin. In 1868 the Board appointed Mrs. E. H. Walker, recently returned from missionary work in Turkey, and Mrs. Z. S. Ely of New York City "to have the supervision of such missionary children as could not be cared for by relatives or personal friends, and to see that they were provided with suitable homes."

The next year Mr. and Mrs. Snow, returning to Micronesia and unable to find any other suitable place for the two

children they were to leave behind, asked Mrs. Walker to take them to her own home in Auburndale which she very kindly did. This led to the reception of many more such children and the final assignment of the Walker property to that object under the name, "The Walker Home for Missionary Children."

In 1893 the Oberlin home was started by Mrs. S. C. Little in Judson Cottage, which afterward became Tank Home. Many children of the Mission have been cared for in one or other of these homes. Two generations of one of our families have enjoyed the benefits of Walker Home for not less than 30 years. Both these homes have also provided accommodation for families of the Mission when on furlough.

At the same time it has frequently been emphasised to missionaries and their friends at home that,

It is not expected that missionary children will find a permanent home at Auburndale, when it is practicable for their parents or other friends to provide suitably for them elsewhere. The primary object is to meet those recurring instances in which no other good arrangement can be made.

Highclerc School.

This arrangement could be only a substitute for a home, but many a child has had nothing better and has had to make the best of it. One more thing was feasible, and that was to start a school at Kodaikanal, where without injury to health children could be kept within reach of their parents, though not actually with them in term time, a year or two longer than they could otherwise remain. Fortunately for this Mission the Arcot mission was prepared to join in a combined effort to establish such a school, and actually made the first move in that direction. Clark's letters of 6th January 1892 show how the matter took definite shape ; he wrote :

I have a communication from the Arcot Mission saying that communications have been addressed to the three missions of the Board in India relative to establishing of a missionary home on the Palni Hills for the benefit of the missionary children who may be sent there for instruction for one, two, or three years prior to their being sent to this country. I am instructed by the Prudential Committee to call the attention of your mission to this request. I learn that the full statement of the case has

been laid before your mission by our brethren of the Arcot Mission. The Prudential Committee instructed me to ask you for careful consideration of the scheme proposed though it does not strike us altogether favorably here, and the Committee would have you weigh the matter with great carefulness.

We have supposed that the present plan has been adequate for the welfare of the children that they remain in their own homes with their parents till such time as their parents may feel it best for them to come to this country. It is usual that the parents need change at the time that their children need it, so that the coming home for both is the probable relief that is desired.

The Mission promptly voted its hearty approval, and through a committee prepared a careful plan for the management of the proposed school. But the other two missions of the Board declined to join ; and, like certain other schemes urged by the Mission, this depended on extra grants from the Board which were not forthcoming, so that it lived only as a paper scheme.

In 1900 the Mission itself took the initiative in another direction ; it asked Jones, " in view of the felt growing need ot a school and home at Kodaikanal for missionary children," to present the matter to the Kodaikanal Conference. This resulted in a larger committee that produced a still larger scheme, and the only two missions that accepted it were the two that had tried to start it in 1891, *viz.*, the Madura and Arcot missions. This time, however, it was an accomplished fact.

The Arcot mission received from their Board a grant of $300, to be continued annually. The American Board made no special grant, but made an allowance for each child out of which, with personal contributions, the members of this Mission paid an equal sum into the treasury of the school. It started the 1st July 1901 in a rented building called Highclerc, a hotel property.

The school was most fortunate in having Mrs. Margaret Eddy as its first principal. Mrs. Eddy not only gave her services, but on a visit to America in 1903 raised more than half of the $10,000 whereby the school was able to purchase Highclerc and fit it up for its use. Equally fortunate was it

for the school that Mrs. Jeffery was willing to share with Mrs. Eddy the responsibilities of the school's first year. These two ladies, with others who joined the staff, made the school exactly what the Mission wished it to be, *viz.*, primarily a home school for missionaries' children.

The following vote expressed the Mission's idea about the management of the school :

> This Mission considers that for the sake of facility and harmony the Joint Committee should be allowed the full responsibility of Directors and have entire control of the policy and conduct of the School ; the Principal of the School to be a member *ex-officio*.

In 1909 the Board began giving a direct grant of $300 to the school.

Many children have thus been able to stay within reach of their parents until they were 12 or 13 years old, without suffering in health or scholarship.

After all there is still the pain of separation during the time when many of life's important choices have to be made, the inability to communicate with one another in times of illness, anxiety and distress, the waste of efforts to share one another's experiences in the two months required for communications and responses, the ignorance of one another, the estrangement of fellowship, the loneliness of having no home that can unite the scattered members. We are thankful for the alleviations, but this still remains the great trial of missionary parents and children.

There are lights as well as shadows, and our missionaries have experienced so much of brightness that gloomy missionaries have been hard to find. Their common life and interest and consequent comradery draws them very near to each other in a multitude of ways, to say nothing of the deep and heartfelt sympathy in all times of trial.

Joys of Kodaikanal.

When the sanitarium was young, and the missionaries too, there were large tracts of rolling grass land, where much amusement could be obtained from setting the dry grass on

fire and thus preparing the way for fresh grass. The mountain sides were free from dwellings and great boulders were carefully loosened on the top of the Nebo ridge, and then the whole settlement would be called out to see these masses of rock sent plunging down, bounding from point to point, tearing up great patches of grass, and cutting off any trees that might stand athwart their path, until they were lost to sight in the ravines thousands of feet below.

The scattered groves of indigenous trees on the mountain slopes along the cool streams were teeming with ferns and mosses, and every missionary was supposed to spend a part of his time in gathering them for his faithful spouse to press and bind into collections. Let the wife but mention her desire for maidenhair, lycopodium, geranifolium, silver fern, or any other kind ; he knew where it grew, and it was his pleasure to get it. But there were limits. A certain deep and precipitous valley full of rare ferns was called Paradise of Ferns, and a party of these faithful husbands plunged down into it to bring back the record bunch of fern rarities, regardless of the return journey up 2,500 feet. When one of their number lay down flat on his back and declared that he could climb no more, and that if the rest wanted him to come back alive they must carry him, it is no wonder if they questioned whether their excursion was in-fern-o, and the region the paradise of ferns or fools.

Humor and Fun.

A missionary lady wrote to American friends for help in clothing a lot of little famine orphans, each of whose utmost need was not more than half or three-quarters of a yard of cloth to tie about the loins. What must have been her amusement when she opened a generous package from the good ladies at home filled with butterfly neckties !

The missionaries have no monopoly of the fun. If they are amused at the curious turns of expression used by Indians in their struggles with English idioms they also do

their share in furnishing amusement to their Indian brethren and sisters as they stammer along in the vernacular. An old deacon is said to have felt that this was a matter to be carried to the Lord. He prayed :

> O Lord, these missionaries are very learned ; they know English and Greek and Hebrew and Latin ; but, O Lord, they don't know Tamil ; help them, O Lord.

3 THE DEPUTATION OF 1901.

The visit to the Mission of the Deputation of 1901 was one of the happy experiences of recent years. It consisted of Secretary Barton, Dr. J. F. Loba, and W. F. Whittemore. The years that had elapsed since the earlier deputation had settled many problems ; new ones there were, but they realised that those on the ground were the ones who could best value the factors involved and were therefore in the best position to grapple with them. They therefore did not introduce such a long program for discussion, nor leave behind them such a volume of conclusions, as did the famous one of 1855. Wallace well described their visit in the report of that year :

> They arrived in Madura in July, and visited each station and department of work in the Mission. A special conference of the Mission with the Deputation was held in September, and they were present at a part of the usual September meetings. They sought not to legislate for the Mission, but to consult, advise, and become informed of the conditions and problems, successes, failures, limitations, prospects and opportunities as they exist. Their advice and counsel however were felt to be most valuable, and their suggestions were as cordially received as they were frankly given. They were welcomed with joy in every part of the district by missionaries and people both Christians and non-Christians, and none seemed more pleased to accord a hearty welcome than some of the leading Hindu gentlemen in Madura.
>
> The personal attractiveness of the Deputation was such that it awakened enthusiasm wherever they went ; and a deeper love for the American Board, as well as the American churches and American people, was kindled in the hearts of the Christian people of the Madura District. The visit was an unmixed blessing and something to be devoutly thankful for.

The Deputation received from three prominent members of the Hindu community, in as many different places, interesting testimony as to their estimate of the work of the Board through its Mission in the district.

At the mission bungalow in Madura a Brahman editor asked for an interview and presented in writing the following among other statements :

The Madura district has been greatly benefited by your Mission since its advent here, which has been one of the pioneers in some secular works, also the lamp of knowledge being taken into many dark places and millions of human lives saved and led in the path of virtue and righteousness, which is highly creditable to American philanthropy, unparalleled in the annals of mankind.

The names of your missionaries became household words in this district by the love and sympathy they almost invariably bring to bear upon every department of their work.

A silent and wonderful revolution is taking place in Indian minds, and many in India are imbued with Christian spirit, and breathing Christian thoughts and adopting Christian modes of charity, which would have been a phenomenon a few years ago. I request the American Board through you not to lose heart but to continue its noble and self-sacrificing work in the cause of humanity. A whole nation, consisting of divers sects and creeds is grateful to it to the backbone.

Out at Melur, 18 miles from Madura, some 30 Hindu gentlemen called upon the Deputation at the mission bungalow, and an official in the revenue department said in his written address :

The first and foremost work done by the missionaries is their legitimate work of conversion into Christianity. As I follow the Hindu religion, you can't expect me to speak on the relative merits of the two religions. I can, however, safely assure you that, excepting a few bigots here and there, the Hindus generally have no antagonism to it. It may perhaps sound strange to you when I say that many liberal minded Hindus sympathise, and at heart desire conversion on a larger scale than has been effected now. The reason for it is the constitution of the Hindu religion, which denies to the lower castes the right to enter the temples. They labor under disadvantages which it is not possible to remove from inside. All social reformers and liberal minded people regret their inability to do any practical good, and welcome the help coming to them from embracing Christianity. The contempt with which the higher castes treat the lower it may not be possible for you to conceive, such is the bane of caste and the course of India, and there seems to be no prospect of deliverance from it. Therefore the work done by your missionaries is no antagonism to Hinduism in the eyes of any from this standpoint, but welcome help in regenerating the fallen classes.

Besides the secular education given in the schools, the moral education imparted there is of incalculable benefit. Female education owes its success entirely to your interest, and the confidence with which little girls and grown up girls are sent to your schools is itself a sufficient testimony to the good work done.

The third branch of work is the part your agency takes in a quasi-official administration and public movements of the country as residents and citizens of India. I refer to the work done by them and their subordinate staff as members of district and taluq boards, etc. In addition to the

actual and substantial work done by them as such, the moral influence and example set by them to my countrymen, who are just beginning to exercise local self-government, is invaluable.

The last and most important work done by the missionaries is the elevation of the moral tone and sense of duty, imbibed in the midst of my countrymen by free intercourse and friendship with them. The missionaries are easily accessible to all, and are freely consulted in all matters, even on domestic affairs by Hindus. Such contact benefits both parties, and especially the latter. The general impression was, and is, that the fact of a man being a Christian was a guarantee to his truth speaking and good conduct.

The teaching in the schools, public preaching and private contract with our revered missionaries go a great way toward moulding the character of my countrymen. In brief, gentlemen, the work done by your Mission is of incalculable benefit to India, and it cannot be sufficiently thankful to your kind-hearted countrymen. What we want and pray for is more extended work.

The third testimony was given by Judge Varada Rao, a Brahman gentleman, in the East Gate church in the presence of a large congregation of Christians and a few Hindus. He said in part :

The Hindus are not so blind or bigoted as not to recognise the manifold good results flowing from the adoption of the Christian faith by some of the communities who form the population of Southern India.

As a citizen in his relation to the state, and as a fellow subject in his relation to his neighbors, the Hindu, if he has adopted the Christian faith, has won the approbation of the ruling class and the love and esteem of his fellow subjects. In his manner of domestic life, in the rules of conduct which he prescribes to himself for observance in society, in the ideals that he sets himself to realise, he is a conspicuous example to his confrere who has not followed him in his change of faith.

As far as I am able to gauge the attitude of the cultured and refined Hindu gentleman towards the Christian faith and its professors, it is one of profound respect. He is anxious to be taught and enlightened. He admires the spirituality and the soul-lifting character of Christ's teachings. In the furtherance of this common aim we are all at one and are fellow-workers. Each can give his round of encouragement, and is with that feeling that I this evening venture to think that the Hindu community of Madura wish you Godspeed in your labors.

4 THE DEPUTATION FROM THE W. B. M. I.

Other secretaries of the Board have come in a less official capacity, and all their visits have been occasions of much pleasure and value. In 1908 the Woman's Board of Missions of the Interior sent out an important deputation, consisting of Mrs. Baird, president, Miss Wingate, secretary, and Mrs. Hurlburt, treasurer. They were accompanied by

Mrs. Towle of Iowa, and every one enjoyed their acquaintance and presence. The Mission passed the following vote :

The Mission records its gratitude to the W. B. M. I. for sending its Deputation to visit the Mission ; and its pleasure at having Mrs. Towle with the Deputation. The results of their gracious visits to so many of the stations were most gratifying.

The world is brighter and life happier for the visits of these and all the other kind friends who have come and brought with them joy and cheer and fellowship.

5 THE WORK IN REVIEW.

The celebration of the Mission's 75th Anniversary,elsewhere described, will mark the educational progress. Here will be noticed some indications of the work among the churches, that among the women, and that in the medical department, as presented in the papers read at the anniversary.

The Churches.

Rev. Y. J. Taylor, in a Tamil paper, reviewed the situation as follows :

In this famous town of Madura, the capital of the Pandian kingdom, the home of the ancient Tamil college, and the centre of car-drawing and other Hindu festivals, the Madura Mission was established in 1834 by American missionaries and native teachers from Jaffna. The indebtedness of the Mission to Jaffna as well as America must not be forgotten. By English and Tamil schools and by street preaching they spread abroad the light of the pure Gospel. The spiritual and intellectual condition of the people may well be characterised as thick darkness.

The first two converts went back, but the third was firm and became the first fruit. He received the name Pakianathan, and had his sons baptised Abraham, Isaac and Jacob.

As the work went on more were gathered in, here and there a few individuals, then a few families, then groups of families. In this way the Church, which then appeared like small seeds or little mountain streams, has now grown before our vision, the seeds into great trees and the streams into a noble river.

Looking back to the Mission's Jubilee in 1884, we find that of the 9 missionaries then on the ground only 2, J. E. Tracy and J. S. Chandler, are present now ; and of the 18 pastors then in the Mission there are but 4 now, *viz.*, Eames, Isaac, S. Nallathamby and Y. S. Taylor.

At the Jubilee there were ;	1883	1909
Missionaries	9	51
Pastors	18	23
Catechists	140	146
Teachers	208	415
Bible Women	13	84
Villages with Christians	383	536

	1883	1909	
Gain in 25 years			153
Christian Community	11,488	21,106	
Gain in 25 years			9,618
Communicants	2,817	6,633	
Gain in 25 years			3,816
Benevolence	Rs. 6,472	Rs. 18,098	
Gain in 25 years			11,626

Harvest and Thanksgiving festivals, which have for some years been held by all the churches, have not only added largely to the benevolence of the churches, but have produced offerings that go on increasing like floods in a river.

In addition to Sunday services, women's meetings, King's Daughters, Y. M. C. A., Christian Endeavor and other societies are very general, and do much to promote singing, and the use of both English and Tamil tunes.

It is easy to see that Christians are outstripping their own people, from whom they have separated themselves, in intelligence, dress and appearance, and morality.

New substantial church buildings may be seen in all directions, many of them erected chiefly by the people themselves.

There are 35 organised churches and 23 pastors. Most of the churches are pastorates, each containing from 10 to 15 congregations within a radius of 8 or 10 miles under the care of catechists, all united in the support of the pastor. This is necessary because of the poverty of so many of the people, but the duty of supporting their pastors is always kept before them.

Medical Work.

The following extracts from a paper read at the anniversary present in brief the medical work :

When the first medical missionary, Dr. Steele, joined the mission, *e.g.* in 1837, English medicine was not appreciated by the Indians as it is now.

Dr. Shelton came to Madura in 1849. It was in his time that English medicine began to be really appreciated by the people. Seeing the necessity of better accommodation, he erected a new building and called it 'The Mission Hospital', He formed a class of young men to learn medicine and help in his work. His experience made him feel that the practice of medicine was a mighty instrumentality given by God for influencing the minds of the people. 'The healing art,' he said, 'is the handmaid if not the pioneer of the Gospel'. The great Physician so regarded it. Why should his followers neglect it ?'

Dr. Chester came in 1859, and for a number of years, during which there was no physician in Madura, in addition to his care of the Dindigul station, performed the duties of mission physician and visited Madura regularly to look after the dispensary there.

In 1864 Dr. Lord conducted a medical class in Madura.

Dr. Palmer came in 1869, and he also trained medical students, having secured a number of young men from the seminary to form the class. One of them was S. V. Perianayagam, who is still working in the hospital as Dr. Van Allen's chief assistant.

A new era of development for the work in Madura opened with the arrival of Dr. Van Allen in 1888. The old dispensary gave place to the

large and commodious Albert Victor Hospital through the liberality of the Hindu friends of the doctor. It is a fine two-storied building well furnished with modern appliances.

In 1877 Mrs. Capron took charge of the Woman's Medical work to assist Dr. Chester. But in 1887 the Mission first separated the work from the general medical work. It was then placed in charge of Dr. Pauline Root. Dr. Palmer's old school building in the dispensary compound had been fitted up as a Woman's Dispensary. In 1893 a large two-story hospital was opened.

Dr. Parker arrived in November 1895, and from January 1898 took full charge of the Woman's Hospital After ten years of growth under Dr. Parker additional room was much needed, and an annex was added to the original building.

In both these hospitals nearly 40,000 patients are treated annually.

Woman's Work.

The following review of this department is from Miss Swift :

Women's work is going on in three special departments—Educational Evangelistic and Medical.

1 Educational.

At first, when more than 2,000 boys had availed themselves of the opportunities offered them by the Mission, there were but 60 girls in all the schools, 5 years after the establishment of the Mission we find but 3 schools for girls, and the lower classes in these receiving food and clothing ; and 18 years after there were but 37 girls in the boarding schools.

The main object of the Madura Girls Boarding School was to furnish educated wives for mission agents. Thus early were women provided for in the educational councils of the Mission; and thus early was the conviction expressed that the usefulness of the Christian men must be greatly limited if their wives were uneducated.

In pursuance of this idea we read that in 1867 in Manamadura a determined attack was made upon the ignorance of the women. by the establishment of schools not only for little girls but for women. It was the intention of the missionary to teach the Christian women so that they might go back to their villages with the Bible in their hands and with the ability to read it to others. In this fact we see the high use of this elementary learning. Small as their attainments might be, they would be the means of attaining the greater knowledge, that of heaven's own truth which should minister to the soul's needs.

In that same year a Madura lawyer pleaded a new cause. In a public meeting in the mission church this non-Christian man pleaded for female education and said the customs of society were such that *none but Christians could do it*. So early did Hindus recognise the fact that Christian women were emancipated from the shackles of caste and custom, and were free to do what Hindu women could not. He added that these wealthy Hindu women, surrounded by all the circumstances of wealth and position, must perish in their ignorance unless *Christian women* would take up the matter. So while the Christian community was still small in number, we see the beginning of realisation that out of it must flow the influences which lift the women out of their ignorance, and strike off the chains that held them back.

This dependence of the Hindu community upon the Christians is strikingly illustrated by the fact that up to the present time the Mission has furnished the great majority of teachers for all girls schools begun by the Hindus themselves. Christian women are to be found in the Government Girls School, in the schools begun by the Saurashtras; and even the Roman Catholic schools have had to call upon the Protestant community for trained women of higher education.

That the Christian community has not forgotten its duty to the non-Christian world is shown by the existence of 17 schools for Hindu girls, in which are engaged nearly one third of the women teachers in employ.

As to the present status of mission educational effort for women, we find 154 women teachers, some of them of only primary training, but some with a First of Arts degree. This is proof that great advance has been made, and that the Christian women have far outstripped the Hindus, who still depend upon us for the greater part of the benefits of education which their women are receiving. The intellectual world of the Christian woman has become vastly broader than that of her Hindu sister. We are thus gathering to-day the fruit of those first efforts made in the early days when the difficulties seemed insuperable.

1,571 Christian women, able to read in our congregations, and 922 Christian girls in our schools at present show that the effort was worth while. At the same time 1,354 non-Christian girls are being taught by Christian women in mission schools, and thus the Christians are passing on the benefits they have received.

2 Evangelistic.

The organised work of the Mission in this department is carried on through the Bible women. In the beginning organisation was impossible, even had the thought of this special line of work been then in the minds of the missionaries. A few Christians must first be gathered out, and they must be instructed. Yet we find the germs of this work in the very early days, as we see that the older Christian girls were sent on Sunday afternoons, under special protection, to preach to Hindu women. There were but a few here and there who could make this effort, yet that the effort was made is evidence that from the first it was felt that what had been received should be freely given, and that the responsibility for giving the Gospel was to be transferred from the missionaries to the Christian women themselves.

The openings among the higher classes were but few, and it was not until 1867 that Mrs. Chandler was invited into the home of an official who wished the women of his family to be instructed. By meetings that lay to their hands with the means available the missionaries laid the foundations of all the larger work that followed. It was a small thing apparently to be asked into a single home, but out of that small beginning grew the large work now carried on.

It was not until 1870 that this work was reported as a special department. At that time there were but 2 Bible women in Madura city teaching 8 Hindu women. Growth was slow for the reason that there was small desire among Hindu women for education. In 1884 there were but 19 Bible women in the whole district. The growth of this work since that time has been the most rapid in the Mission, and at the present time 84 Bible women are instructing 3,706 Hindu women. This large number added to that of girls in school gives us the large total of 5,060 Hindu women and girls under instruction in the Mission, thus showing that by far the largest work of the Mission for the education of women is still done for the Hindu community.

The Bible women are teachers as well as preachers ; they endeavor to leave their pupils in possession of the ability to read as well as to hear the precious Gospel of the love of Christ. Who then are these Bible women ?

They are first *Christian* women, taught in our schools and trained for the work, either by the personal superintendence of the missionary with whom they are working, or by a special course of study in the Bible School established for that purpose.

But, further, the majority of these women are widows. What this remark means may be shown by the statement made by Pastor Simon some years ago. He had been present upon the occasion of a visit from the Deputation from our Board, and he saw a number of Bible women and students under training in the Bible School. He watched the proceedings with deep interest and afterward wrote :

'I know full well how my countrymen treat women, and what is said about them in the Hindu religious books ; moreover I know that my countrymen have unkind thoughts of widows, and say it is a sin for a widow to appear before them, and hence the widows are always kept at work by the side of the oven. Such being the case, when I saw God had selected my sisters and mothers from among the widows, and had brought them to an enlightened condition out of darkness, I rejoiced in my heart and praised Him ; I thanked Him, for He had been pleased to make them His instruments to do good to the world though they are rejected by the world as unfit. It is usual to establish girls schools, but to set up such a school as this Bible School is unusual ; and as God gave the noble thought to do so, I praise Him.'

It is a great triumph of the Gospel that Christian *widows* are the accepted and honored teachers in Hindu homes where the Hindu widow is despised and dishonored.

3 MEDICAL.

The missionary physician never confined his ministrations to men, but helped the needy women too. The beginning of special medical work for women was another of those almost unnoticed forms of labor that have so often been the foundation of greater things. We read in an early mission report that the missionary lady had been kindly received into a number of homes in Manamadura because of medical aid rendered. This same missionary, our beloved Mrs. Capron, afterwards gave a day a week to receiving women in Madura for medical consultation, and more time later still.

Then came Dr. Root and the plan for the Woman's Hospital ; and now under Dr. Parker's care the Hospital, through its staff of trained Christian women, is ministering every year to thousands of suffering women.

Special effort made by the Mission for the benefit of women has taken manifold forms. There have been countless personal ministrations to unnumbered individuals, and sustained and contained effort to draw out the Christian women, and to direct them into every possible path of Christian service to their fellow countrywomen.

6 75TH ANNIVERSARY CELEBRATION

As the Mission approached the seventy-fifth year of its life it was increasingly conscious of a desire to celebrate the completion of this anniversary in some worthy manner and

to have some appropriate object to place before the Christian community for which to invite their gifts and offerings. But many men had many minds, and no proposal carried with it general acceptance until within six months of the time. In the September meeting of 1908 the Mission passed the following votes :

The committee formerly appointed for this purpose was reconstructed, and it was instructed to arrange for a celebration of the 75th anniversary February 24-26, 1909, the same to be an expression of gratitude to God for His guidance of the Mission during the past.

That a special thank offering be sought from all the mission Christians to be given to the A. B. C. F. M. upon its centennial celebration ;

That the celebration be held on the new college grounds, and that the new college building be dedicated upon that occasion.

Not much time was there for preparation, only five months ; but the splendid new building and the 15 acres of ground on which it stood made it comparatively easy to provide for the people who should attend. On the other hand the response of the Christians in enthusiasm, personal effort and generosity made the hard work of the committee a delight.

Three days were given up to the celebration, of which the first, after the opening praise service and sermon, was devoted to education, the second to the churches and sister missions, and the third to the American Board. The sermon was preached by Pastor Vethamanikam on the text, "I will remember the years of the right hand of the Most High."

Procession of the Years.

An audience of 2,100 people filled the capacious hall as was presented to them in dramatic form the Mission's educational history for 75 years. 75 pupils participated in this presentation in 7 groups.

GROUP 1.

13 day school boys and their teacher are seated on the floor; the boys are rattling off the Tamil alphabet and Tamil poetry in the most approved style of the old Indian pial school, when the missionary comes in and pays the teacher according to the number of Bible verses repeated by the boys.

GROUP 2.

12 boys and girls represent the opening day of a boarding school, where the missionary, seated behind a table has to hear and act upon all sorts of tales of some who have run away, and others who are too poor to pay fees, etc.

GROUP 3.

10 little Hindu girls from the Madura H. G. Schools are in their school room ; one is the teacher, while another comes in dressed as a missionary lady with pith hat on, to examine the school. A couple come in dressed like mothers ; they have come to see if the school is a suitable place for their little girls. Lessons are heard, and then the school performs the exercises of singing to the beating of sticks in a wonderfully dexterous manner.

GROUP 4.

10 Pasumalai students bring on the stage their agricultural operations ; plowing (with two boys as oxen), sowing, weeding, reaping with sickles, all in approved methods. A sudden transformation displays the processes of carpentry, planing, sawing, hammering, etc. Another transformation and the platform is alive with gymnastic feats, fencing, walking on one's hands, or on stilts, striking a tennis ball, throwing a cricket ball, or kicking a foot ball. One more transformation and the Y.M.C.A. students are out for their singing evangelistic service.

GROUP 5.

10 young women and girls from the high and normal classes of Capron Hall are performing sums in mathematics, and experiments in science and other wonderful things for Tamil girls to do. One measures a small boy for a shirt and writes her measurements on the blackboard ; another dyes a blue handkerchief pink, and then puts it into another solution and turns it back to blue ; one draws a geometrical figure on the board using both hands at once ; others come with brooms

The American College Hall

to sweep, and in English inform you that they can cook so as to make your mouth water ; they also give you Scripture texts in English and Tamil.

GROUP 6.

The college boys exhibit their more advanced attainments ; one paints before the audience a leaf, a fruit, and a big beetle in a marvelously short time and large enough to be seen by all ; one had live frogs to show reflex action, and another exhibited chemical reactions.

GROUP 7.

Theological students are earnestly singing and preaching in a village street, when various objectors appear and have to be dealt with very discreetly and kindly, until they get interested and help to subdue other objectors.

The whole number of actors then marched in procession of the years, each group representing by its banners one of the colors of the rainbow, from the platform down and out on to the grounds of the college, where they arranged themselves according to the figures representing the period of 75 years.

Dedication of the College Hall.

At five o'clock the same afternoon the capacious hall was again crowded for the dedication service, Collector Gilman in the chair. The reading of Scripture by Professor Lonsdale of the S. P. G. College in Trichinopoly ended with the passage cabled from Boston that morning, *viz.* the last 13 verses of First Thessalonians.

Herrick presented the following statement in substance:

The plans of the building were made by Henry Irwin, the designer of the High Court buildings in Madras.

The construction was carried out by T. T. Leonard, a master builder, who took the contract for Rs. 43,500. During the laying of the foundation it was decided to add one foot to the height of the basement at a cost of about Rs. 800. Other extras and incidentals added somewhat to the cost.

Executive Engineer de Chazal kindly supervised the work.

The corner stone was laid by His Excellency the Governor of Madras (Sir Arthur Lawley) in November 1906. But the work did not fairly commence until March 1907. So the time for completion was a little less than two years.

In 1904 John D. Rockefeller gave to the American Board a sum of $100,000 for the erection of buildings needed in its educational work. Of this sum $38,500 was allotted to the Madura Mission, $32,000 being for this College.

The present site was purchased from the Widows Aid Society for Rs. 8,500.

A further sum of Rs. 10,462-8 was spent for the acquisition of the bed of the tank adjoining the land purchased from the W. A. S. Still another drain on the total amount available has been the expenditure for the hostel.

Appropriate addresses were delivered by Principal Vencobachariar of the Madura (Hindu) College, Professor Russell of the Madras Christian College, Inspector Williams of the educational department, and the worthy Chairman.

Greetings.

On the second day historical papers were presented which have been quoted elsewhere. The following greetings were also presented on this and the following days:

The Prudential Committee sends its cordial greetings to the American Madura Mission on the occasion of the Celebration of its Seventy-fifth Anniversary. We join with you in heartfelt "thanksgiving to God for His protecting care during all these years." We recall with you the devoted men and women who have gone out from this land to labor in your field, and we rejoice with you over that which God hath wrought through their faith and toil, and that of faithful Indian Christian disciples.

May God graciously bestow His favour upon you as you gather in His name; may His banner of love be over you and the light of His countenance gladden your hearts. Any may many friends, both in India and America, come up to your help in the great work to which you are called, that the next chapter in the history of your Mission may be one of steady and sure advance in all departments of your work, to the glory of our Lord and Master. It is our constant regret that our resources do not permit us to meet more generously the growing demands of your expanding work. But we desire anew to assure you of our most earnest and prayerful sympathy with your anxieties and perplexities and our heartiest cooperation to the limit of our powers. And may He who has called you and us alike "by His own glory and virtue" continue to give unto us strength for His service and wisdom and grace, adequate to our need, that we may rejoice together with the joy of the harvest.

For the Prudential Committee

[Signed]

Committee on Missions in India. { EDWARD M. NOYES. GEORGE A. HALL.

On the Seventy-fifth Anniversary of its older sister, the American Madura Mission, the Arcot Mission extends its most cordial greetings,

Seventy-five years ago our Home Churches were united in their work, under one Mission Board. Intervening years saw each Church carrying on its work through separate Mission Boards, for the greater and wider development of The Kingdom,

But we rejoice that now we are again one through the South India United Church, in which the Churches founded by the separate Boards are one in organic union.

For the marked success granted to it, and for the lives and influence of its Missionaries who have gone to higher service ; for its strong and broad development of Mission work, and for the large part it has had in the development of Mission policy ; for its inspiring history, and for its helpful example, we thank God, and congratulate the Madura Mission.

May its future be even larger and brighter.

[Signed] L. B. CHAMBERLAIN,

Secretary, Arcot Mission.

In acceding to the request to send a delegate to be present at the celebration of the Seventy-fifth Anniversary of the American Madura Mission, the Madras Mission of the United Free Church of Scotland sends through its representative its cordial greeting. The United Free Church Mission joins with others in giving thanks to God for the labours of the members of the American Madura Mission, and for the success with which their labours have been crowned. It holds in honour the memory of the Missionaries (men and women) who, after serving their generation by the will of God, have now fallen asleep, and rejoices in the fellowship of the Gospel of those who are still privileged to labour in this land. It congratulates the Mission on the broad view it has taken of its work. Following in the footsteps of the Master it has ministered to the body as well as to the soul, and has laboured for the evangelisation of the multitudes and for the training and upbuilding of the Christian Church. Through the labours of some of its most honoured members it has exercised a still wider ministry. From its printing press has issued a series of valuable devotional books, and members of the Mission have themselves made no small contribution to vernacular Christian literature and hymnody.

The United Free Church Mission rejoices in the close fellowship that has for long, and more markedly in recent years, prevailed between its members and those of the American Madura Mission. It rejoices still more in the fact that the Churches, which have grown up through God's blessing on the labours of the Missions, are now included in a single ecclesiastical organisation. Its prayer is that the fellowship, of which this union of the Indian Churches is the outward embodiment, will grow still closer as the years go past, and that the labours of all the Missions may be so abundantly blessed that India ere long may have a Church so enlightened, so pure, and so stedfast that the task of discipling the Indian peoples may with confidence be left in its hands.

[Signed] A. ANDREW,

Delegate.

The members of the London Missionary Society working in Travancore, representing an Indian Christian Community of 75,000 people send you cordial greetings and best wishes on the celebration of the 75th anniversary of your work for Christ in India. We honour the memory of the noble hearted men and women, pioneers and founders of your great mission who during the past 75 years came from America and after many years of faithful and loving service have laid down their lives in the land of their adoption. We rejoice that in your mission so many sons and daughters of past honoured workers are carrying on the work of their fathers and mothers, we gratefully record the invariable brotherly kindness and cooperation we have experienced from you all in our work for Christ and

we praise God for the many signs of progress and Divine blessing which surround you at the present time. We thank God for the many Indian Christians, who under your influence have risen to be Teachers of their fellow countrymen, for the Churches which have been founded, for the souls who have found Christ, for the women who have been raised, for the children who have been educated, for the sick who have been relieved, for the mourners who have been comforted by the past and present work of the American Madura Mission. Your history and growth is an encouragement to every Christian worker in India and our earnest prayer is that in the future, the blessing of our Lord and Master, may be upon you and lead you into wider spheres of usefulness, influence and power.

On behalf of the Travancore District Committee,

[Signed] J. H. HACKER.

The greetings of the Mother Mission, The Ceylon mission, were most worthily presented by Dr. Thomas B. Scott, and those of the Board's oldest mission, the Marathi mission, by Robert Ernest Hume. Kindly greetings were also brought in person by Miss Askwith of the C. M. S. mission, and R. H. Wray of the Wesleyan Missionary Society.

At the close of the second day a procession with the banners of the stations carried greetings to Collector and Mrs. Gilman at their residence, the ancient Tamakam, and then marched around that portion of the city. In the evening there were fireworks contributed by friends in Dindigul.

The Thank Offering.

The Lord's Supper brought the congregation to the feet of the Lord Jesus on the morning of the third day. They rose from that service to the service of gratitude in offering their gifts to be sent to the American Board.

The first offering was from the death bed of a young Christian teacher in one of the Hindu Girls' Schools, who had carefully gathered 75 nickel anna pieces for this very meeting, but had been called to her heavenly home just a few days before. The first offering in gold was the sum of five sovereigns from the Bible women of the city.

Miss Noyes presided at the presentation ot the offerings, and the stock of gold was not exhausted until 100 sovereigns had been placed in her hand. The offerings did not stop with them, but were continued in hundred-rupee notes,

presented with many touching and interesting incidents, until Rs. 3,115 had been placed in Miss Noyes's hands for the Board.

The stations were represented in these offerings as follows:

Battalagundu and Melur each Rs. 100 ; Tirumangalam Rs. 134 ; Manamadura Rs. 158 ; Arupukotta Rs. 200 ; Pasumalai Rs. 201 ; Dindigul Rs. 263 ; Periakulam Rs. 523 ; Madura with its various departments Rs. 707.

Some small village congregations gave each a sovereign. British and Indian friends contributed generously. One offering was accompanied by the following letter to the chairman of the committee :

I request you will be pleased to accept my humble offering to the Board, *viz*. 100 half rupees. I heartily wish the College all success.

I am yours sincerely,
[Signed] V. RAMABHADRA NAIDU,
RAO BAHADUR.

Mr. Hacker presented 5 sovereigns as a memorial of Rendall.

The whole company finally marched in procession through the town to the historic old East Gate church, and there stood and sang the beautiful Tamil consecration hymn composed by Simon, and then they were led in prayer by M. Eames, the senior pastor of the Mission, a man of 55 years' service. With the benediction pronounced by him the celebration came to a close, and the Mission set forth into the next period of its history with aspirations for higher and greater things.

Out of the aspirations came another dissolving view, in which the stations of the past grew dim and blurred, and in their place emerged five Circles. A shifting of responsibilities with new contrasts and new lines of division, marked on the one side by a District Conference and on the other by expanding departments, are the outstanding features of the later view. Of all these another historian must take account.

Suffice it for us now to close this record of the past with a prayer for the future, adapting the words of President Zumbro in his prayer at the dedication of the College Hall :

May the spirit of service ever abide here, and may the desire to serve be strong in the hearts of the people.

In truth, in righteousness, and in love may this Mission stand as a bond of fellowship between the East and the West, and as the newer civilisation of the West meets here the older civilisation of the East may there be conserved out of the old everything that is worthy, and may there be added out of the new that which is helpful, and may this Mission be used by Thee in the redemption of India.

May Thy blessing abide upon us through the years to come, guiding through the dark places, helping over the hard places.

May Thy Spirit inspire the hearts of the people with high ideals, with strong determination and utter devotion to truth, so that the Mission may help in the coming of the kingdom of Heaven in India, and this we ask in the name of the Father, Son, and Spirit.

Amen.

APPENDIX A.

Comparative Table of Statistics for every 5th year, 1839—1909.

	1839	1844	1849	1854	1859	1864	1869	1874	1879	1884	1889	1894	1899	1904	1909
Missionaries ...	10	5	12	11	27	22	22	22	27	25	27	29	32	40	39
Indian Agency	30	107	114	167	198	192	137	128	153	438	448	543	600	665	741
Villages with Christians ...	...	...	66	118	142	154	247	274	340	381	417	479	491	511	545
Christian Community ...	...	...	1979	4846	6071	6374	7000	7820	11137	11559	12875	15511	16851	18552	21276
Gain or Loss .. .	...	...	—627	521	267	-- 17	335	427	81	71	839	701	1413	612	170
Contributions ... Rs.	...	...	79	731	666	1444	2926	4028	4384	6480	8416	9514	25022	13116	18537
Sunday School Attendance ...	...	...	...	..	...	...	..	...	2837	2956	3811	5081	7468	8228	8251
Y. P. S. C. E. Membership ...	...	...	...	...	...	...	...	...	...	...	...	...	2000	3805	5260
Churches	4	5	11	12	28	31	31	32	33	35	35	38	38	37	36
Pastors	...	...	...	2	5	7	6	16	15	16	14	22	22	22	24
Church Members	19	96	202	571	1012	1173	1372	1773	2426	2908	3562	4350	4885	5559	6932
Gain or Loss	4	9	— 15	138	39	7	50	109	166	91	123	245	226	210	301
Special Institutions	...	...	...	...	1	1	1	2	2	3	12	16	17	16	15
Pupils	...	...	...	...	49	51	38	23	71	136	772	920	1298	1614	1750
Station Boarding Schools ...	1	2	1	1	1	1	7	6	10	10	7	7	8	7	8
Pupils	6	51	26	47	54	50	191	206	371	401	203	315	603	529	628
Village Day Schools	64	114	71	78	72	64	102	119	127	151	129	149	169	193	205
Pupils	1828	3353	1256	803	1075	1186	1972	2510	3096	3654	3651	4238	4821	5872	7360
Hindu Girls' Schools ...	...	...	...	...		...	...	.	...	12	17	16	16	15	20
Pupils	...	...	...	...	...	...	...	...	...	518	784	938	960	904	1339
Pupils in all Schools	1834	3404	1282	850	1178	1287	2201	2739	3538	4709	5410	6411	7682	8919	11077
Fees from all Schools Rs.	...	...	...	...	...	...	726	1618	2515	9814	11422	10435	14714	19773	24853
Bible Women	...	...	...	...	...	...	...	...	...	19	37	58	70	87	90
Pupils of Bible Women ...	...	...	...	...	...	...	...	...	...	1016	1438	3220	4054	4448	3995
Hospitals and Dispensaries ...	...	...	...	...	1	2	2	7	10	4	6	3	4	5	3
In-patients	...	...	...	...	...	...	...	378	228	646	54	352	471	809	1261
Out-patients	...	...	...	...	3495	3451	10803	28061	42519	59601	64207	69022	73443	57398	38905
Bibles sold and given ..	...	...	154	223	117	72	82	62	186	302	246	583	487	244	383
New Testaments sold and given.	...	...			165	100	194	128	124	244	167	319	633	144	263
Portions sold and given ...	...	...	5371	3798	3012	3035	1857	2810	2380	4160	1915	3014	7270	2354	4372
School and other Books ...	...	...	...	...	...	...	4821	8990	11465	12792	8286	13037	12583	21194	22329
Sales for all Books ... Rs.	...	...	...	...	...	...	290	767	779	1455	1629	1635	1872	2386	4110

APPENDIX B.

Roll of Missionaries.

N.B.—Italics indicate those who died in mission service; Small Capitals those in mission service in 1912.

No	Names.	Entered the mission.	Left the Mission.	Personals.
1	Rev. William Todd	July 30, 1834	Jan. 21, 1839	Married Mrs. Woodward, Dec. 22, 1836; died in Wakefield, Kansas Aug. 10, 1874 aged 73.
2	*Mrs. Lucy Brownell Todd*	July 30, 1834	Sept. 11, 1835	Died in Devipatnam Sept. 11, 1835 aged 35.
(14)	*Mrs. Clarissa E. Todd*	Dec. 22, 1836	June 1, 1837	Died in Madura June 1, 1837 aged 39.
3	Rev. Henry R. Hoisington	July 30, 1834	Sept. 1834	Deceased.
4	Rev. James Read Eckard	Feb. 16, 1835	July 28, 1836	Deceased.
5	Mrs. Margaret E. Bayard Eckard ...	Feb. 16, 1835	July 28, 1836	Deceased.
6	Rev. Alanson C. Hall	Oct. 18, 1835	July 28, 1836	Deceased.
7	*Mrs. Frances A. Willard Hall* ...	Oct. 18, 1835	Jan. 2, 1836	Died in Madura Jan. 2, 1836.
8	*Rev. John Jay Lawrence*	Oct. 18, 1835	Dec. 20, 1846	Died in Tranquebar Dec. 20, 1846 aged 39.
9	Mrs. Mary Hulin Lawrence	Oct. 18, 1835	Dec. 1846	Deceased.
10	Rev. Daniel Poor, D.D.	Oct. 18, 1835	Oct. 1841	Died in Manepay, Ceylon Feb. 3, 1855 aged 66.
11	Mrs. Ann Knight Poor	Oct. 18, 1835	Oct. 1841	Died in England.
12	*Rev. Robert O. Dwight*	April 22, 1836	Jan. 8, 1844	Died in Madura Jan. 8, 1844 aged 43.
13	Mrs. Mary Billings Dwight	April 22, 1836	March 12, 1845	Married Dr. Winslow; died in Madras April 20, 1852.
14	Mrs. Clarissa Todd (See No. 1) ...			
15	Rev. Edward Cope	May 10, 1837	Jan. 1840	Deceased.
16	Mrs. Emily Kilbourn Cope	May 10, 1837	Jan. 1840	Deceased.
17	Rev. Nathaniel M. Crane	May 10, 1837	June 1844	Died in Iowa Sept. 21, 1859 aged 53.
18	Mrs. Julia A. J. Ostrander Crane ...	May 10, 1837	June 1844	Deceased.
19	Rev. Clarendon F. Muzzy	May 10, 1837	Nov. 1856	Married Miss Capell Feb. 1, 1848; died in Amherst, Mass. Jan. 4, 1878 aged 73.

20	*Mrs. Samantha Bowen Robbins Muzzy.*	May 10, 1837	Dec. 3, 1846	Died in Madura Dec. 3, 1846 aged 38.
(47)	Mrs. Mary Ann Capell Muzzy ...	Feb. 1, 1848	Nov. 1856	Married in Jaffna; died in New York Dec. 6, 1898 aged 78.
21	*Mr. John Steele, M D.*	June 1837	Oct. 6, 1842	Died in Madura Oct. 6, 1842 aged 38.
22	Mrs. Mary Snell Steele	June 1837	Oct. 13, 1843	Married Rev. J. C. Smith of Jaffna; died at Rocky Hill, Ct. May 15, 1873.
23	*Rev. William Tracy, D.D.*	Oct. 9, 1837	Nov. 28, 1877	Died in Tirupuvanam Nov. 28, 1877 aged 70; buried in Pasumalai.
24	*Mrs. Emily F. Travelli Tracy* ...	Oct. 9, 1837	April 17, 1879	Died in Tirupuvanam April 17, 1879; buried in Pasumalai.
25	Rev. Ferdinand D. W. Ward... ...	Oct. 9, 1837	Jan. 1843	Died in Geneseo, N. Y.
26	Mrs. Jane Shaw Ward	Oct. 9, 1837	Jan. 1843	Deceased.
27	Rev. Henry Cherry	Dec. 29, 1837	July 1849	Married Miss Jane Lathrop in Jaffna Feb. 1840, Miss Ebell in Madura Nov. 9, 1844; died at Pompey, N. Y. Sept. 20, 1891.
28	*Mrs. Charlotte H. Lathrop Cherry* ...		Nov. 4, 1837	Died in Jaffna on the way Nov. 4, 1837 aged 37.
29	*Mrs. Jane E. Lathrop Cherry* ...	Feb. 1840	Jan. 20, 1844	Died in Madura Jan. 20, 1844.
(34)	Mrs. Henrietta Ebell Cherry	Nov. 9, 1844	July 1849	
30	Mr. Alfred North	Dec. 30, 1843	Jan. 1847	Died at Chilton, Wis. March 3, 1869.
31	*Mrs. Minerva North*	Dec. 30, 1843	Jan. 13, 1844	Died in Madura Jan. 13, 1844.
32	*Rev. Horace S. Taylor*	Oct. 11, 1844	Feb. 3, 1871	Died at Kodaikanal Feb. 3,1871 aged 57.
33	Mrs. Martha E. Taylor ...	Oct. 11, 1844	March 1875	Died at Ruggles, O. Aug. 28, 1911 aged 86.
34	Mrs. Henrietta Cherry (See No. 27) ...			
35	Rev. James Herrick	April 29, 1846	Feb. 28, 1883	Died in West Brattleboro, Vt. Nov. 30, 1891 aged 77.
36	Mrs. Elisabeth H. Crosby Herrick ...	April 29, 1846	Feb. 28, 1883	Died in West Brattleboro, Vt. Oct. 1900 aged 84.
37	Rev. Edward Webb	April 29, 1846	July 12, 1864	Died in Oxford, Pa. in 1898 aged 79.
38	Mrs. Nancy A. Foote Webb	April 29, 1846	July 12, 1864	Died in Oxford, Pa. Jan. 20, 1902.
39	*Rev. John Rendall*	April 29, 1846	June 13, 1883	Died in Bombay June, 13, 1883 aged 62.
40	*Mrs. Jane Ballard Rendall*	April 29, 1846	Sept. 4, 1867	Died at sea Sept. 4, 1867 aged 41.

APPENDIX B—(*continued*).

Roll of Missionaries.

N. ᵀ —*Italics* indicate those who died in mission service : Small Capitals those in mission service in 1912.

No.	Names.	Entered the Mission.	Left the Mission.	Personals.
41	Rev. George Washington McMillan ...	Sept. 1846	May 1854	Deceased.
42	Mrs. Rebecca N. McMillan	Sept. 1846	May 1854	Deceased.
43	*Rev. John Eddy Chandler*	April 15, 1847	Jan. 10, 1894	Died in Madura Jan. 10, 1894 aged 76.
44	*Mrs. Charlotte Maria Hopkins Chandler.*	April 15, 1847	Sept. 25, 1891	Died in Auburndale, Mass. Sept. 25, 1891 aged 70.
45	Rev. George Ford	April 15, 1847	Sept. 1852	Died in Kansas City Feb. 2, 1901 aged 82.
46	Mrs. Ann Jennet Ford	April 15, 1847	Sept. 1852	Died in Elk Point, Da. March 21, 1882.
47	Mrs. Mary Ann Muzzy (See No. 19) ...			
48	Rev. Charles Little	May 1848	July 1858	Died in Lincoln, Neb. Aug. 19, 1892 aged 74.
49	*Mrs. Amelia M. Newton Little* ...	May 1848	July 18, 1848	Died in Pasumalai July 18, 1848 aged 25 ; buried in Madura.
(54)	Mrs. Susan R. Little	March 1854	July 1858	Died in Lincoln, Neb. Aug. 31, 1873.
50	Mr. Charles Smith Shelton. M.D. ...	March 23, 1849	Nov. 24, 1855	Died in Jersey City May 21, 1879.
51	Mrs. Henrietta M. Shelton	March 23, 1849	Nov. 24, 1855	Died in Montclair, N. J. Dec. 4, 1908.
52	*Rev. Joseph T Noyes*	June 1853	Aug. 9, 1892	Married Miss Mandeville in Rome May 30, 1881 ; died in Madras Aug. 9, 1892 aged 73
53	*Mrs. Elisabeth A. Noyes*	June 1853	April 10, 1880	Died at Lone Cottage, Palnis April 10, 1880 aged 58.
(102)	Mrs. Martha J. Mandeville Noyes ...	June 29, 1882	March 9, 1894	
54	Mrs. Susan Little (See No. 48) ...			
55	Rev. Thomas S. Burnell	Dec. 30, 1855	July 1882	Died at Northampton, Mass. April 10, 1899 aged 76.
56	Mrs. Martha S. Burnell	Dec. 30, 1855	March 1883	Died in Bellville, Can. March 13, 1885.
57	Rev. Charles T. White, D.D. ...	April 4, 1857	March 1869	
58	Mrs. Anna Maria White	April 4, 1857	March 1869	Died in Cambridge City, Ind. July 30, 1877 aged 43.

59	*Rev. William Banfield Capron* ...	April 6, 1857	Oct. 6, 1876	Died in Manamadura Oct. 6, 1876 aged 52.
60	Mrs. Sarah B. Hooker Capron ...	April 6, 1857	1886	
61	*Rev. Edward Chester, M.D.* ...	May 6, 1859	March 26, 1902	Married Miss Kistler in Guntur April 9, 1896; died in Dindigul March 26, 1902 aged 74.
62	*Mrs. Sophia Chester* ...	May 6, 1859	March 13, 1895	Died in Dindigul March 13, 1895 aged 65.
(136)	Mrs. Susan R. Kistler Chester ...	April 11, 1896	July 28, 1904	
63	Miss Sarah Wilbor Ashley ...	May 7, 1859	Jan. 29, 1864	Married Mr. W. Yorke; died at Kodaikanal March 23, 1872 aged 32.
64	Rev. George T. Washburn, D.D. ...	May 4, 1860	March 30, 1900	
65	Mrs. Eliza Case Washburn ...	May 4, 1860	March 30, 1900	
66	*Rev. David Coit Scudder* ...	July 23, 1861	Nov. 19, 1862	Drowned in the Vaigai Nov. 19, 1862 aged 27; buried at Kodaikanal.
67	Mrs. Harriet L. Dutton Scudder ...	July 23, 1861	May 1863	
68	Rev. Nathan L. Lord, M.D. ...	Dec. 26, 1863	March 1867	Died in New York Jan. 24, 1868 aged 47.
69	Mrs. Laura W. Delano Lord ...	Dec. 26, 1863	March 1867	
70	*Rev. Thornton B. Penfield* ...	May 11, 1867	Aug. 19, 1871	Died in Pasumalai Aug. 19, 1871 aged 36; buried in Madura.
71	Mrs. Charlotte E. Penfield ...	May 11, 1867	1872	Married Dr. J. B. Devins of New York.
72	Miss Rosella A. Smith ...	May 11, 1867	1872	Deceased.
73	Miss Martha S, Taylor ...	Jan. 16, 1868	March 1882	
74	Miss Sarah Pollock ...	Jan. 16, 1868	Aug. 1871	Died in Chicago May 16, 1911.
75	REV. HERVEY C. HAZEN ...	Jan. 16, 1868		Married Miss Cook April 15, 1884; not connected with the Mission 1869—1884.
76	Mrs. Ida J. Chapin Hazen ...	Jan. 16, 1868	July 1869	Died at Holley, N. Y. March 29, 1883.
(104)	*Mrs. Harriet Cook Hazen* ...	July 16, 1884	April 9, 1909	Died at Kodaikanal April 9, 1909 aged 50.
77	Mr. Henry K. Palmer, M.D. ...	March 5, 1869	May 4, 1874	Deceased.
78	Mrs. F[illegible] D. Palmer ...	March 5, 1869	May 4, 1874	
79	Miss Ca[illegible]e Hartley ...	March 5, 1869	Jan. 1871	
80	Miss Mary Elisabeth Rendall ...	May 1870	Sept. 11, 1877	Married Rev. Hugh Horsley in Madura.
81	Miss Elizabeth Sisson ...	May 1872	Jan. 1878	Deceased.

APPENDIX B—(*continued*).

Roll of Missionaries.

N.B.—*Italics* indicate those who died in mission service, Small Capitals those in mission service in 1912.

No.	Names.	Entered the Mission.	Left the Mission.	Personals.
82	Miss Flora Jane Chandler	May 1872	Aug. 1874	Married Mr. W. Yorke at Palni Aug. 1, 1877; died at Southboro, Kent. Sept. 12, 1878 aged 27; not under full appointment.
83	Rev. John Scudder Chandler ...	Dec. 12, 1873		Married Miss H. S. Rendall at Lincoln University, Pa. July 11, 1887.
84	*Mrs. Jane Elizabeth Minor Chandler.*	Dec. 12, 1873	April 3, 1886	Died in Auburndale, Mass. April 3, 1886 aged 36; buried in New Haven.
(94)	Mrs. Henrietta Shelton Rendall Chandler.	Nov. 8, 1877		
85	*Rev. William S. Howland*	Jan. 6, 1874	March 7, 1887	Died in Auburndale, Mass. March 7, 1887 aged 41; buried in Monson.
86	*Mrs. Mary L. Howland*	Jan. 6, 1874	March 5, 1887	Died in Auburndale March 5, 1887 aged 41; buried in Monson
87	Mrs. Judith M. Taylor Minor ...	Dec. 11, 1875	March 1884	Died in New Haven, Ct. March 26, 1900.
88	Rev. Marshall R. Peck ...	Jan. 14, 1876	April 24, 1876	Died in Brookfield, Vt. Aug. 6, 1876.
89	Mrs. Peck	Jan. 14, 1876	April 24, 1876	
90	*Miss Henrietta Susan Chandler* ...	Nov. 24, 1876	Jan. 26, 1879	Died in Madura Jan. 26, 1879 aged 23.
91	Miss Emma K. Ogden	Jan. 13, 1877	July 1877	
92	Rev. James Edward Tracy, D.D. ...	Nov. 8, 1877		
93	Mrs. Frances Sabin Tracy ...	Nov. 8, 1877		
94	Miss H. S. Rendall (See No. 83) ...			
95	Rev. John Peter Jones, D.D. ...	Dec. 14, 1878		
96	Mrs. Sarah Amy Hosford Jones ...	Dec. 14, 1878		

97	Rev. George H. Gutterson	March 10, 1879	Jan. 1889	
98	Mrs. Emma Wilder Gutterson ...	March 10, 1879	Jan. 1889	
99	Miss Gertrude Abigail Chandler ...	Jan. 7, 1880	June 22, 1892	Married Dr. J. H. Wyckoff at Wellesly College.
100	Rev. Alfred H. Burnell	Jan. 29, 1882	Jan. 1887	Died at Nordhoff, Cal. Nov. 2, 1891 aged 38.
101	Mrs. Abbie J. Snell Burnell	Jan. 29, 1882	Jan. 1887	
102	Mrs. M. J. Noyes (See No. 52) ..			
103	MISS EVA MAY SWIFT	July 16, 1884		
104	Mrs. H. C. Hazen (See No. 75) ...			
105	REV. JAMES COFFIN PERKINS ...	Oct. 14, 1885		Married Miss Lucy Crosswell at Kodaikanal.
106	*Mrs. Charlotte J. Perkins*	Oct. 14, 1885	Jan. 19, 1888	Died in Tirumangalam Jan. 19, 1888 aged 38 buried in Madura.
(150)	MRS. LUCY CROSWELL PERKINS ...	March 24, 1904		
107	REV. DAVID SCUDDER HERRICK ...	Oct. 14, 1885		Married Miss D, T. M. Root in Newton, Mass. Sept. 26, 1894.
113)	MRS. DENCY T. M. ROOT HERRICK ...	Jan. 7, 1888		
108	Miss Hattie A. Houston	June 4, 1886	Oct. 12, 1893	Married Mr. W. S. Hitchcock of Jaffna in Madura.
109	*Miss Carrie S. Bell*	Oct. 1887	Dec. 10, 1891	Died in Dindigul, Dec. 10, 1891.
110	*Miss Bessie Browning Noyes* ...	Oct. 1887	Nov. 4, 1907	Died in Madura Nov. 4, 1907 aged 47.
111	Miss Mary Pauline Root, M.D. ...	Jan. 7, 1888	1891	
112	MISS MARY METCALFE ROOT ...	Jan. 7, 1888		
113	Miss D. T. M. Root (See No. 107) ...			
114	REV. FRANK VAN ALLEN, M.D. ...	Nov. 28, 1888		
115	*Mrs. Harriet A. Gurnee Van Allen* ...	Nov. 28, 1888	June 5, 1911	Died in Madura June 5, 1911.
116	Miss Mary R. Perkins	Nov. 28, 1888	March 6, 1901	
117	Rev. Robert Humphrey ...	Nov. 11, 1889	1891	
118	Mrs. Olive Humphrey	Nov. 11, 1889	1891	
119	Rev. Henry Lincoln Bailey	Nov. 14, 1889	Oct. 1, 1890	
120	Mrs. Nellie Clute Bailey	Nov. 14, 1889	Oct. 1, 1890	
121	REV. FRANKLIN ELSWORTH JEFFERY...	Oct. 28, 1890		
122	MRS. CAPITOLA MAUD BERGGREN JEFFERY.	Oct. 28, 1890		

APPENDIX B—(*continued*).

ROLL OF MISSIONARIES.

N.B.—Italics indicate those who died in mission service ; SMALL CAPITALS those in mission service in 1912.

No.	Names.	Entered the Mission.	Left the Mission.	Personals.
123	Mr. Howard H. Stutson	Jan. 16, 1891	April 1894	Died in Baraboo, Wis. June 18, 1910 ; not under full appointment.
124	REV. WILLIS P. ELWOOD	Jan. 7, 1892		
125	MRS. AGNES A. ELWOOD	Jan. 7, 1892		
126	Rev. George W. Wright	Jan. 7, 1892	March 1896	Died in Cleveland, O. 1899.
127	REV. EDWARD PAYSON HOLTON ...	Jan. 7, 1892		Married Miss Sears in Amherst Aug. 7, 1894.
(134)	MRS. GERTRUDE MINNIE SEARS HOLTON.	Nov. 3, 1894		
128	MISS MARY TUCKER NOYES	Sept. 12, 1892		
129	REV. CHARLES STANLEY VAUGHAN ...	Oct. 11, 1893		
130	MRS. MARTHA ELLA VAUGHAN ...	Oct. 11, 1893		
131	Miss Ella Samson	Oct. 11, 1893	Aug. 1, 1895	
132	Miss Lydia Gertrude Barker	Dec. 16, 1893	March 6, 1901	
133	REV. WILLIAM MICHAEL ZUMBRO ...	Nov. 3, 1894		Married Miss Hyde at Yantic, Ct. Nov. 12, 1907.
(153)	MRS. HARRIET STUART HYDE ZUMBRO.	Jan. 3, 1908		
134	Mrs. Holton (See No. 127)			
135	MISS HARRIFT ELIZA PARKER, M.D ...	Nov. 15, 1895		
136	Mrs. S. R. K. Chester (See No. 61) ...			
137	REV. WILLIAM WOOD WALLACE ...	Aug. 15, 1897		
138	MRS. GENEVIEVE SANFORD WALLACE.	Aug. 15, 1897		
139	*Mdlle. Zeline Eugenie Cronier* ...	Nov. 15, 1897	Jan. 14, 1912	Died in Madura Jan. 14, 1912 aged 63 ; not under full appointment.
140	Miss Helen Elizabeth Chandler ...	Nov. 22, 1899	April 19, 1911	Married Rev. I. Cannaday in Madura.

141	Mr. George Sherwood Eddy... ...	1900	March 1911	
142	Mrs. Maud Arden Eddy	1900	March 1911	
143	Miss Agnes Russell	July 3, 1901	Aug. 8, 1906	Married Rev. W. A. Sanford in Madura; under local appointment.
144	Rev. John J. Banninga	Dec. 10, 1901		
145	Mrs. Mary Damson Banninga ...	Dec. 10, 1901		
146	Miss Annie Young, M.D. ..	1902	Sept. 1903	
147	Miss Catherine Sarah Quickenden.	1903		
148	Rev. John X. Miller	Dec. 8, 1903		
149	Mrs. Margaret Jane Young Miller.	Dec. 8, 1903		
150	Mrs. Lucy Perkins (See No. 105) ...			
151	Miss Kathleen Florence Tremenheere ...	June 18, 1907	March 20, 1912	Under local appointment.
152	Miss Margaret E. Bishop	Oct. 7, 1907	Dec. 1909	Under local appointment.
153	Mrs. Zumbro (See No. 133)			
154	Miss Gertrude Ethel Chandler	Nov. 10, 1908		
155	Rev. Burleigh Voonhees Mathews.	Nov. 26, 1908		Married Miss Caroll in Pasumalai Dec. 14, 1910.
(157)	Mrs. L. Pearl Caroll Mathews ...	Dec. 14, 1910		
156	Rev. Lawrence Clement Powers ...	Oct. 10, 1910		
157	Mrs. Mathews (See No. 155)			
158	Miss Zada Aurelia Curtiss ...	June 5, 1911		
159	Mr. John Wistar Stanley ...	Aug. 4, 1911		
160	Mr. James Hoy Lawson	Oct. 4, 1911		
161	Mrs. Frances Elisabeth Jones Lawson.	Oct. 4, 1911		
162	Miss Gwen Margaret Jones ...	Oct. 4, 1911		
163	Miss Katherine B. Scott, M.D. ...	Oct. 4, 1911		
164	Rev. Lyman Curtis Guise	March 24, 1912		
165	Mrs. Nettie Bradley Guise ..	March 24, 1912		

APPENDIX C.

Roll of Pastors.

N.B.—Italics indicate those who died in their pastorates; Small Capitals those in their pastorates in 1912.

No.	Names.	Churches.	Became Pastor.	Left Pastorate.	Remarks.
1	S. Rayappan Winfred	Mallankinaru	1855	1858	Deceased.
2	Henry Zilva	Karisakulam	1856	1869	Deceased.
3	*Paramananthum Yesadian*	Mandapasalai	1857	1864	
4	*Arulappan Savarimuthu*	Dindigul	1858	1869	
		Kodaikanal	1869	1881	
		Dindigul West	1882	1908	
5	*Karuppanan Charles William*	Kilamathur	1858	1870	
		Kottaimedu	1870	1908	
6	E. Rayappan Seymour	Kottaimedu	1858	1866	
		Andipatti	1866	1868	
		Kombai	1868	1885	
		Bodinayakanur	1886	1888	Deceased.
7	D. Christian	Karisakulam East	1860	1889	Deceased.
8	*K. Vethanayagam*	Samipatty	1863	1865	
9	*Gnanakan Vethanayagam*	Mallankinaru	1863	1879	
10	Madakan Vethanayagam	Kombai	1866	1868	Left the ministry.
11	Sinnatamby Albert George Rowland	West Gate, Madura	1868	1883	
		Kodaikanal	1886	1888	Died in 1893.
12	*Soorappan Mathuranayagam*	Dindigul	1869	1872	
		West Gate, Madura	1884	1889	
13	Paramanantham Marshal Eames	Karisakulam West	1870	1888	
		Kamuthi	1889	1910	
		Aruppukotta	1910		
14	Savarimuthu Albert Barnes M.A.	Pasumalai	1871	1899	Died in 1904.
15	Dyriam Bilavendram	Batlagundu	1872	1874	Deceased.
16	Alfred Nallian Clark	Pugaiyilaipatti	1872	1894	Died Oct. 6, 1911.
17	*David Vethamuthu*	Palni	1872	1885	
18	William A. Buckingham	Ammapatti	1872	1874	Deceased.

19	*John Cornelius*	East Gate, Madura	1872	1885	
20	SANTHAPPAN ISAAC	Kambam	1872		
21	Muthian Thomas	Sevalpatti	1873		
22	Gnanamuthu John Colton	Dindigul	1874	1902	Died in Coimbatore dist. January 8, 1912.
23	*Muthappan Devasagayam*	Pommanpatti	1877	1889	
24	SAMUEL NALLATAMBY	Bodinayakanur	1883		
		Kombai	1886		
25	YESADIAN SAMUEL TAYLOR	Aruppukotta	1883	1891	
		East Gate, Madura	1892		
26	ARULAPPAN PICHAIMUTHU	Kodaikanal	1884		
		Batlagundu	1885	1907	
		Silkvarpatti	1908		
27	*Alagarsami Perumal*	Mallankinaru	1885	1893	
		Tirumangalam Trinity	1894		
		Do Station	1895	1901	
28	Athisayamuthu David	Palni	1886	1899	Died in 1907.
29	*Ebenezer Yesadian*	East Gate, Madura	1888	1891	
30	*Gnanamuthu Ganakan Packianathan*	Kodaikanal	1889	1910	
31	JAMES ROWLAND	West Gate, Madura	1890		
32	SAVARIAPPAN VETHAMANIKAM	Bodinayakanur	1890	1909	
		Kodaikanal	1910		
33	Ignatius Savarimuthu	Silkvarpatti and Ammapatti	1890	1896	Died in 1910.
34	Savarimuthu Jacob	Pommanpatti and Chandlerpuram	1890	1907	
35	Savariappan Simon	North Gate, Madura	1891	1901	
		Palni	1902		Died in 1907.
36	ARULAPPAN GNANAMUTHU	Mundudaippu	1894		
37	George Kothalam John	Mandapasalai	1894	1904	
		Konganadu Mission	1905	1906	
38	YESADIAN JOSEPH TAYLOR	Aruppukotta	1894	1904	
		Mandapasalai	1905		
39	MATHURANAYAGAM SAMUEL NALLATAMBY.	South Gate, Madura	1895		

APPENDIX C—(*continued.*)

Roll of Pastors.

N.B.—*Italics* indicate those who died in their pastorates ; Small Capitals those in their pastorates in 1912.

No.	Names.	Churches.	Became Pastor.	Left Pastorate.	Remarks.
40	George Palaniappan Vethanayagam ...	Sevalpatti	1896		
41	Masilamani Savarimuthu Thirithuvathasan	Melur	1896		
42	Pichaimuthu Thomas	Tirumangalam	1897		
43	Periavaiyan Asirvatham	Manamadura	1899		
44	Francis Kingsbury	Pasumalai	1900	1906	
		Do.	1908	1910	
45	Vetham Masilamani	Tirupuvanam	1901	1906	
46	Phillip Thangam Gabriel	North Union, Madura ..	1904		
47	Addison Hull	Dindigul	1905		
48	Namakodi Gnanasigamani	Mallankinaru	1905		
49	Samuel Joseph	Aruppukotta	1905		
50	Arulanandam Masillamani ...	Kottaimedu	1908		
51	Vetham Santiago	Batlagundu	1908	1911	
		Pasumalai	1912		
52	Ramasamy Daniel	Mukkur	1909		
53	*Simon Chelliah*	Tirupuvanam	1909	1910	
54	Rayamuthu Chinnappan Selvanayagam.	Kovilapuram	1910		
55	Aaron David	Dindigul East	1911		
56	Samuel Francis	Palni	1911		
57	Sargunam Gnanamuthu	Karisakulam	1911		
58	Michael Meyappan	Sethur	1911		

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